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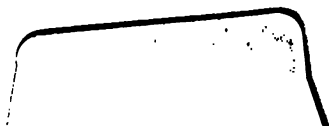


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INTERESTING
COLLECTION

OF

CURIOUS ANECDOTES,

SCARCE PIECES,

AND

GENUINE LETTERS;

IN WHICH SOME OBSCURE, BUT IMPORTANT, HISTORICAL
FACTS ARE CLEARED UP, AND SET
IN A JUST LIGHT.

BY A GENTLEMAN,
FORMERLY OF BRAZEN-NOSE COLLEGE,
OXFORD,

L O N D O N :

PRINTED FOR THE AUTHOR;

And Sold by J. BEW, Bookseller, PATERNOSTER-ROW;
and H. GARDNER, in the STRAND,

M.DCC.XC,



P R E F A C E.

MOST of the Letters, in the following Collection, made their appearance in the public Prints, under various signatures. Whiggism and the Revolution are here discussed, as they are subjects which are not well understood. It is more than a century since the Revolution; and though so long time has elapsed, yet it is still ascribed to a wrong cause. When things are thus misrepresented, and lay claim to what they are not intitled, a fair and impartial view of facts becomes necessary, that men may not be carried away by artifice, and adopt vulgar errors as oracles, which are destitute of truth. Such an attempt is commendable, though it may contradict received opinions, and detect, as counterfeit, what has passed as current coin upon the Public, for a long track of time. And if this, which is now offered for inspection, should be attended with such a happy, such

such a salutary effect, the Author will think his time well employed. For, to set men right in what so nearly concerns them, is no contemptible object, and must afford great pleasure to those who have inlisted themselves of no party, but are friends to truth, and advocates for right. And what generous mind can refuse to rejoice, when truth emergeth from its obscurity; when facts, which have been so long the theme for eulogiums; are stripped of their varnish, and appear in their genuine dress.

Whiggism, by assuming a false and specious garb, to which it is not entitled, often deceives the people by its pretences, as they are strangers to its wiles, and not acquainted with its duplicity. For it takes care to ring in their ears slavery, tyranny, and depriving persons of the rights and liberties which Nature has invested them with; and these are words of a terrible sound, which cannot fail to alarm their fears. And though these are low artifices, yet they carry sufficient force with them to influence the giddy multitude, and to draw them to
their

P R E F A C E.

their party, as they are such an easy prey to nonsense, and so ready to catch at what is marvellous. And is it strange that such scarecrows, when thus artfully hung out, should be attended with such success, as they are so well calculated for the purpose? For what operates upon the mind more powerfully than fear? Doth not this change the nature of things, and make them to wear another aspect? This converts impossibility into possible, and makes the most ridiculous things appear feasible. Thus imaginary evils supply the place of real ones, by divesting men of their reason, and so making them susceptible of any absurdity, which is thrown in the way. But the delusive bait and gilded pills, which these state-mountebanks prescribe as salutary, bring them into the slavish and abject state, which they were so much afraid of, and had such terrible apprehensions of; and when this is effected, the patriot-demagogues laugh at their credulity, and ridicule them for their folly. From hence you may see the propriety of detecting

teaching Whiggism, and pointing out its dangers, that the unwary may be put upon their guard, and so not fall into its snares. It talks of liberty, property, and independence; but when it comes into play, these are found to be words of course, and soon vanish into an empty nothing. It conceals from view its dark and dangerous side, and only exposes what is bright and glittering. It draws a veil over the scars, wounds, and bruises, which accompany it; and takes care not to mention the loss of life and fortune, the poverty and grievous impositions, which are its wretched attendants. — Prerogative and arbitrary power are held forth in so hideous, in so frightful a light, as makes every thing to wear a gloomy aspect, to appear to be fire and sword; which are about to burn and destroy men by wholesale; though where one has fallen a victim to these, hundreds, nay thousands, have been taken off in the pursuit of liberty. Can one be named, whom King Charles the First took off wrongfully? But cannot a long list of those be produced,

duced, whom the people destroyed without remorse or pity, against law, equity, and reason? Instead of one mild master, Rebellion gives us a thousand cruel tyrants, who lord it over us, and govern with a high and rigorous hand. The easy and moderate taxes under Monarchy are soon increased and multiplied, when the people get the power, and preside at the helm. These Sons of Liberty, when out of power, make large promises, which they never perform, when they have got upon the saddle; for their tender mercies are then cruel; they shew themselves quite strangers to pity and compassion, though these words were ever in their mouths, while they were hunting down their betters. But when they have obtained their point against them, and brought them into contempt, they then appear in their genuine dress, and throw off the disguise, which they assumed, to serve their purposes, with the infatuated and credulous people.

That licentious spirit, which is here described, has lately broke out in France, and
bids

bids fair to involve that kingdom in all the horrors and calamities of discord and civil tumult, which these unhappy kingdoms experienced in the last century by the Sons of Violence. Some deceitful characters are brought on the stage, and exposed for their base duplicity: And other great and illustrious names are vindicated from the foul aspersions under which they laboured. The author of these Tracts is of no Party, but professeth himself a friend to his country, and venerates the man, who steadily and invariably promotes its interest; but has in detestation the pretended patriotism of those, who assume it as a step-ladder to preferment. And when they have gained their ends, they lay aside the mask, as they do their garments. Such a Party Spirit at this time pervades most of the Public Prints, as made it sometimes necessary to vary the Paper with the subject. They are not willing to give admittance to what doth not chime in with their partial and confined plan.

L E T T E R S,
RELATIVE TO
OLIVER CROMWELL.

L E T T E R I.

S I R,

I Have sent you the extraction of Oliver Cromwell, which may be a curiosity to some of your readers, as it is a piece of history but little known; and likewise an account of the cunning which he used, by preaching, to gain his ends. — How strange must it appear, that a man should raise himself to the summit of grandeur by preaching, praying, and canting; which were the talents that first recommended him to the Army! What would our military Gentlemen, who seldom trouble themselves much about religion, now think of such qualifications? Would not they esteem these a fitter recommendation to a mad-house or a pond than to Generalship? But such an extraordinary exaltation

B

may

may be attributed to a conjunction of causes, which seldom happen. For, at that time, did not the officers consist of dray-men, colliers, and the very dregs of the people? His extraction, by his father's side, was from Sir R. Williams, Knight, a Gentleman of note in the court of Henry VIII. and son to Morgan ap Williams, a Welchman, by a sister of Thomas Lord Cromwell, Earl of Essex; who, being preferred by his uncle to the service of King Henry, was, for that cause, called Cromwell. Sir Richard thereupon writing himself Cromwell, alias Williams, who was in such favour with the King, that he received the dignity of Knighthood for his heroic behaviour at a tilting, in 32 Hen. VIII.

He had also the great abbey of Ramsey, the nunnery at Hinchinbroke, with the priories of Sawtry and Huntingdon, given to him upon the disposal of the monastery-lands; all which he left unto Sir Henry Cromwell, Knight, his son and heir, who left issue, Sir Oliver Cromwell, made Knight of the Bath at the Coronation of King James; and Robert Cromwell, a younger son; which Robert, though he was by the countenance of his elder brother, made a Justice of Peace, in Huntingdonshire, had but a small estate; but much of his support
came

came from a brew-house, in Huntington, which was chiefly managed by his wife, who was sister to Sir Robert Steward, of the city of Ely, Knight, and by her he had issue, our famous Oliver, stiled Protector.

In his youth, he was for some time bred up in the University of Cambridge, where he made no great proficiency in any kind of learning; but then and afterwards associating himself with drinking and rude company, (being of a rough and blustering disposition,) he had the name of a Royster amongst those that knew him; and by his extravagance, so wasted his patrimony, that he applied to his uncle, Sir R. Steward, to supply his wants; and when he could not prevail with him, by fair means, he endeavoured, by law, to deprive him of his estate, by representing him as a person not capable of managing it. And when he did not succeed in this attempt, he designed to go to New-England; but observing that that place was chiefly inhabited by those factious spirits, who had opposed the Church discipline, he knew that none would be welcome guests there, but those who adopted the like principles. On this account he forthwith quitted his old companions, and betook himself to the acquaintance of the pretended Holy Tribe, that he might
meet

meet with a more favourable reception by their recommendation: And that he might gain the esteem of his friends, he most formally canted in their demure language and affected tone, and frequented the sermons of the fiercest Bouteefeus. And thus, in a short time, he gained a very high reputation amongst them, as a blessed convert, in whom they much gloried. And having better natural parts than most of that sect, and confidence enough to put himself forth on any fit occasion, he was made choice of by those who were ever studious to undermine the regal authority, to be their orator at Huntington, unto the King's Commissioners of Sewers there, in opposition to His Majesty's commendable design of draining the fens; in which business, he gained so much credit with the Party, that soon after, when he was obliged, through necessity, to quit a country farm, which he held at St. Ives, and to take a mean lodging at Cambridge, he was chosen Burgefs, for that corporation, in that unhappy Parliament of Forty, by these Sons of Faction, wherein he bestirred himself with as much violence and heat as any factious bankrupt did in that destructive convention; being well aware that a general embroilment of the kingdom, by an intestine war, might
be

be of advantage to such necessitous and desperate people ; whereupon, in a short time, he did obtain his long-desired ends : For, being one of those, who put themselves in arms against the King, he was made a Captain of Horse in the Earl of Essex's Regiment, and afterwards Lieutenant-General to the Earl of Manchester ; in which service, by his care and assiduity in the management of his men, he was raised higher in the Army ; where, soon discerning the general humour of his soldiers, and that many of them were possessed with conceited revelations ; some expecting a general reign of Christ here on earth, fancying themselves the men who were to make way for his coming ; and to that purpose, that they were to destroy the wicked, and possess their estates, he chiefly applied himself to the humour of those desperate Fanatics ; and by his subtle arts in praying, preaching, groaning, and howling amongst them, got himself no less credit than Mahomet of old did with his followers ; and so, by degrees, ascended those steps of command and power, which raised him at last to the highest pitch of sovereignty.

Your humble servant,

PHILATHES.

L E T T E R II.

S I R,

AS the Whigs and Fanatics have been so base as to accuse Charles the First of the Irish Massacre, I have sent you some particulars about it, which come from some of the parties concerned in the Rebellion, who best knew its origin. Was not Sir Phelim O'Neale a principal agent in this cruel business? And were not life and estate offered him, by the ruling Powers, if he would lay it upon the King? But did not he reject these strong and inviting offers, and refuse them on such wicked terms? Did not he confess that the Broad-Seal was taken from a patent of Lord Caulfield, which was found in Charlemont-castle, and affixed to a commission, which he had ordered to be drawn up? And did not Mr. Harrison assert the truth of this? Did not he declare, before the Court, that he himself stitched the silk-cord or label of the Seal to the Commission? And did not Lord Macguire likewise vindicate the King's innocence? But this rebellion might have been prevented, if the factious Commons would have taken the King's advice in the disposal of the Irish to Spain; and after it broke out,

out, it might have soon been suppressed, if he had been obeyed. But this massacre may be attributed to the Whigs, by taking off the Earl of Strafford, who kept a strict eye over both Romanists and Fanatics; and did not the Committee, which was sent over to England from Ireland against that excellent Governor, consist of those two parties? And where they not graciously received by the factious Commons? By this it appears that the squeamish consciences of the Whigs can occasionally espouse popery to serve their purposes. For did not Puritans, that holy tribe of saints in Elizabeth's time, promote the Spanish invasion? Did not the Presbyterians apply to the popish King of France for his assistance against the good protestant King Charles the First? Nay, was not the cursed Solemn League and Covenant copied from the Holy League in France, which the Papists entered into against Henry the Fourth, and sent by Cardinal Richlieu to the Scotch Presbyterians? And was not he the constant aider and correspondent of the Covenanters? Did not the Irish rebellion favour the Whigs? Might not the Earl of Strafford, if he had continued in his government of Ireland, defeated their schemes in England, by sending supplies to the King from thence?

And

And what wonder that the Irish should break out into rebellion, when they saw how those of their persuasion were treated in England? Were they not accused of plots and conspiracies to make them odious? Were not they deprived of the wardship and education of their children? And were not these given by Parliament to others? And did not they see what an amazing progress was made in England and Scotland against the Religion which had been established in both kingdoms? And might not the encouragement which the Scots met with from the folk at Westminster, be another inducement? Were they not so complaisant as to vote those rebels three hundred thousands pounds for their losses? Let the Whigs talk no more of popish cruelty, or an Irish massacre, which may justly be laid to their charge; but let them turn their eyes to themselves, and view their own cruel conduct. How did they domineer in the most cruel and barbarous manner for nineteen years, with little interruption, against their fellow-subjects? Did not they deprive them of their lives and fortunes against law, and without reason or equity? What a shining character was the Earl of Strafford! What an ornament to the English nobility! He had no faction in his composition, but
was

was a friend to his Prince and a well-wisher to his Country, though he joined those moderate men in former Parliaments, who wished to have grievances redressed, yet, when he discovered the dark designs of the faction, and plainly saw that they did not aim at the redress of grievances, but at a subversion of the Constitution, he left them, and went over to the King's side, with whose upright intentions and virtues he was delighted: But this was a crime which they could not forgive, and never ceased to prosecute him till they brought him to the scaffold.

Your humble servant,

PHILALETHES,



C

LET.

L E T T E R III.

S I R,

IN a Letter which I lately sent you to insert, about the extraction of that vile imposter Cromwell, I mentioned the enthusiasm and pretended revelations of the soldiery, and the methods which he took to ingratiate with those visionary mortals, by preaching, praying, canting, and howling: I have sent you some particulars which will illustrate what I have said. What an idea doth this give us of those strange times which the Whigs and Fanatics so much commend, and have not been ashamed to propose to us as an excellent model to copy after. How doth the behaviour, which then prevailed, disgrace our annals! In what a strange and frantic light doth it represent our ancestors? But these were the blessed effects of Presbytery, this the beautiful offspring from that precious root! To what cruelties and oppressions did this mad spirit lead them! And if Providence had not interposed to check them in their wild and mad career, might not two parts of the 'nation have been butchered in cold blood? Was it not debated in a Council of War, about the year 48, *to massacre and put to the sword all the King's party*, for the safety of the then usurped Government? and was it
not

not carried in the negative only by two voices? What a picture doth this give us of the halcyon days of Whiggism: when such a massacre was proposed in in a Council of War! The Irish massacre is nothing to this: If that destroyed its thousands, would not this have massacred its hundred of thousands, nay its millions? In the year 49, about the beginning of Lent, six soldiers came into the parish-church of Walton upon Thames, in Surry, near twilight in the evening (Mr. Faucet the preacher there, having not till then ended his sermon,) one of which number, with a lantern in his hand, and a candle burning in it, and in the other hand four candles not lighted, desired the parishioners to stay a while; saying, that he had a message from God unto them, and thereupon offered to go up into the pulpit, but the people refusing to give him leave so to do, or to stay in the church, he went into the church-yard, and there told them, that he had a vision, wherein he had received a command from God, to declare his will unto them, which he was to deliver, and they to receive upon pain of damnation, it consisting of five lights; First, That the Sabbaoth was abolished as unnecessary, Jewish and merely ceremonial; and here (quoth he) I should put
out

out my first light, but the wind is so high I cannot kindle it. Secondly, That tithes are abolished, as Jewish and ceremonial, a great burthen to the saints of God, and a discouragement of industry and tillage; and here I should put out my second light, &c. Thirdly, That Ministers are abolished as antichristian, and of no consequence, now Christ himself descends into the hearts of his saints, and his spirit enlighteneth them with revelations and inspirations. And here I should put out my third light, &c. Fourthly, Magistrates are abolished, as useles, now Christ himself in purity of spirit is come among us, and hath erected the kingdom of the saints upon the earth. Besides, they are tyrants and oppressors of the liberty of the saints, and tie them to laws and ordinances, mere human inventions. — And here I should put out my fourth light, &c. Fifthly, *Then putting his hand into his pocket, and pulling out a little Bible, he shewed it open to the people, saying,* here is a book you have in great veneration, consisting of two parts, the Old and New Testaments; I must tell you it is abolished, it containeth beggarly elements, milk for babes. But now Christ is in glory among us, and imparts a farther measure of his spirit to his saints than this can afford

afford, I am commanded to *burn it* before your face. So, *taking the candle out of his lantern, he set it on fire.* Then putting out the candle, he said, and here my fifth candle is extinguished.

Nay, the stream at this time carried multitudes, so violently, this way, that the soldiers fell to preaching in many places: six of them in one day exercising their gifts in that kind at Whitehall; inso-much as that grand impostor Cromwell subtilly observing the bent of the tide, ascended the pulpit there himself, pretending that he was called up by the spirit of God; and standing a good while with his eyes lifted up (as it were in a trance,) his head inclining to one side, he fetched many deep groans; spent one hour in prayer, and near two in his sermon; in which prayer his humility was such, that in imitation of Moses, he desired God to take off his shoulders the government of this mighty people of England, as being too heavy for him to bear. And so much did he pretend to revelations and inspirations, that when any weighty matter was propounded to him, he usually retired for a quarter of an hour, or more, and declared what was revealed to him.

Your humble servant,

PHILALETHES.

L E T T E R IV.

S I R,

IN my Letters which you have been so obliging as to insert in your paper, I have occasionally mentioned the Whigs and Fanatics, who are twin-brothers, and have mutually assisted each other in promoting their forlorn and desperate schemes. The one pretends to great sanctity and a high regard for religion, which the other disclaims and ridicules, though it can occasionally put on a religious mask to serve its purposes. The one, in its own estimation, outstrips all others in holiness; but the other has a moral religion of its own framing, which is destitute of faith, hope, charity and honesty. They measure right and wrong by events, and will not boggle at the means to accomplish their designs. They both talk of moderation, and exclaim against oppression, when out of power, but when they get upon the saddle, they are cruel, oppressive and arbitrary. They promise to perform wonderful cures in the body politic, but when employed, if they chance to remove one malady, they introduce a whole legion of disorders. The Puritans, who have been so mischeivous to these kingdoms, begun in the

the

the reign of Elizabeth, and brought their seditious principles from Geneva, where they had fled in the Marian persecution, whom that Princess for some time countenanced, as they pretended, to great loyalty, and discovered uncommon zeal against popery. This politic Princess did this for her own security to balance the popish party, which was not then sufficiently weakened, and by this means they gained ground. When they had been thus fostered, they begun to libel the Bishops and the Church of England, and to poison the people with Geneva doctrines in most parts of the kingdom, but especially in London. Did not they supplicate the Queen, Privy-Council and Parliament, and get petitions against Bishops, which they pretended had been signed by a hundred thousand hands? And were not remonstrances and admonitions addressed to Parliament to promote Presbytery, as the holy discipline? And when this strange and frantic behaviour did not meet with the wished-for success; did not they libel, and threaten the Queen, Council, and Parliament? When the wise Queen saw this seditious spirit, did not she make severe laws against the Puritans? And was not Penry hanged, to shew that she was in earnest? Had not
this

this a good effect upon this dangerous party? Did not they now change their note, and talk of obedience, patience, prayers and tears, as the only lawful weapons which christians should use against their governours? This they did that they might appear harmless, and that they might regain the Queen's favour. And was not this a mask which they had put on, till they could pack a House of Commons for their purpose? And this they might never have done, if two things had not happened to favour their design; these were the Gunpowder-treason, and the ill-timed lenity of James the First, in not enforcing the laws which his wife predecessor had enacted against that tumultuous faction. By these favourable circumstances, the faction gained ground, erected its frightful hydra-head, and were at last enabled by their good friends, Say, Hampden, Stroud, and Pym, and other flaming Whigs, to overturn an excellent Church, to murder a Patriot-King, and make these kingdoms a field of blood. Did not these redressors of grievances levy as much upon the people in taxes in twelve years, as monarchy had done from the Conquest? Did not they saddle the nation with a debt of two millions and a half, though
they

they found her in a ready stock of eight hundred thousand pounds? Did not they, for the moderate tax of Ship-Money, which Hampden's estate of one thousand two hundred per annum paid only four pounds, impose the very grievous one of taking away the twentieth part of men's estates, real and personal, with many more heavy burthens? Did not they, for the Court of the Star-Chamber, which consisted of venerable personages, substitute committees of tradesmen, to try the doctrines of the Clergy? And were not many of them deprived of their estates and liberty by such judges? Was not Mr. Brookes, a grave clergyman of Yarmouth, accused of blasphemy, for saying in a sermon, "That the Virgin Mary was the Mother of God," before one of these committees? And was not Dr. Stern, the Master of Jesus College, in Cambridge, charged with blasphemy, for writing on the Bason for Alms: "Worship God with thy substance." And for learned and exemplary clergymen, did not above three hundred different sects start up, which were a disgrace to religion, and were fitter objects for bedlam than to conduct the people? And to accomplish so glorious, so laudable a design, did not Hampden, that adept in Whiggism, make an an-

nual tour to Scotland, before the war begun in either kingdom? And did not the incendiary Pym, make his circuit to divers counties, to get men of the Faction elected? And did not some of the Sectarists go from place to place, to prevent the King's friends from being elected?

Your humble servant,

PHILALETHES.



LET-

L E T T E R V.

S I R,

AS the martyrdom of King Charles is approaching, I have sent you some particulars of those times, which I must desire you to insert in your paper, when convenient, and heartily wish that they may be attended with a salutary effect, by giving a check to the Calves' Head entertainments, which are held in the metropolis. How shameful to triumph over a King who died for his people! who refused life and some shadow of regality, which were offered him on the 28th of January, if he would subscribe a paper! But when one or two of the propositions were read, did not he say, "I will suffer a thousand deaths ere I will so prostitute my honour or betray the liberties of my people." And doth not my Lord Fairfax condemn such a practice? For did not he design to rescue the King with his own regiment, if he had not been diverted from it by the artifice of Cromwell? And did not Colonel Downes make another attempt to prevent it? And even that grand impostor, Cromwell, proclaim against it, by saying, after he had searched the wound,

wound, to know if the head was severed from the body, "That there lies the best man and the best King that England ever had." And Alexander Kenderfon, a famous rabbi, amongst the Presbyterians, likewise doth the same; for did not he exhort some of the factious tribe to return to their duty to his Majesty, when he was dying, who, he said, "Was the learnedest, the most religious, and every way, the best King that ever did sit on the throne in Britain." How dear this Prince was to his subjects may be seen by the regard which some of the most eminent amongst the nobility shewed to him. For did not the Earl of Southampton, the Duke of Richmond, the Marquis of Hertford, the Earl of Lindsay, and others offer themselves as hostages for him, or even to suffer in his stead? Is not this a piece of heroism which is seldom found? Before the civil war broke out, were there not eight hundred thousand pounds in stock, and no debt on the nation. How did trade then flourish? What plenty and affluence appeared in the city? What a quantity of plate and money was there in the country? What pleasant houses? What stately buildings were every where erected? What feasting and hospitality prevailed amongst all orders, all degrees
of

of men? And was Ship-Money, which was a very moderate tax, and pronounced a legal one by all the Judges, spent by the King in luxury? Were not ships built with it, which made us more formidable to our neighbours, protected our merchants from insults at sea, and enabled our factors to negotiate with more success?

Did not this make the inhabitants on the coasts go to bed without fear, and sleep securely? Did not this preserve their children from being made a prey by the Turks? Was this the case in the year 1645, when twenty-six children were at one time taken away by the Turks, on the coast of Cornwall? Were not many rescued by those ships from Turkish prisons? And might not many more have been restored to their liberty? Did this King ever stop his ears to any petition, from doing justice to any who required it, or harden his heart from shewing mercy, when it was needful? But when he was removed from the helm, what a very different and frightful scene was then opened? Were not a twentieth and a fifth part of mens real and personal estates taken away by these reforming saints? Were not weekly contributions then exacted? Did not they billet soldiers on the subjects, seize their rents, plunder

der their houses, and debauch their daughters? Were not some of both sexes stripped naked, whipped, and scourged? Did not they roast some at the fire, and burn off their toes and fingers, and beat their drums, that they might not hear their shrieks? What dear wives, what tender infants, what aged parents, did these redressors of grievances turn out of doors; because their friends would not violate conscience — be carried away with the torrent of the times?

Your humble fervant,

P H I L A L E T H E S.



LET-

L E T T E R VI.

S I R,

AS the Whigs are not content to have sacrificed Charles the First, but still delight to murder him in his reputation, by representing him as a cruel and merciless tyrant, I have sent you a specimen of his great and uncommon lenity to Governor Hammond, whom he would not suffer to be killed in cold blood, for his own preservation. Would the Whigs have acted thus? Would they have not slain their thousands, nay, their tens of thousands, rather than have fallen themselves? This is a piece of Christian heroism which they beg to be excused from; but leave this for Charles to adopt, whom they have thus vilely treated. But the Calves-head entertainments, which they annually keep, in commemoration of this horrible act, point out their egregious folly; shew them to be very calves themselves; nay, much beneath the brute creation, as many of these discover gratitude, which they are quite devoid of. For did not this Prince fall a sacrifice for them? Was he not the people's martyr? Were not life, and some shadow of regality offered him, by some of the Grandees, on the 28th of January.

nuary, if he would subscribe a paper which was tendered to him? But so soon as his Majesty had read some few of those tyrannous propofals, he threw them aside; saying, “that he would rather become
“ a sacrifice for his people, than thus betray their
“ laws, liberties, lives, and estates; with the Church
“ and common-wealth, and honour of the Crown,
“ to so intolerable a bondage of an armed faction.”
On the 11th of November the King went from Hampton-court, through a door, where no guard stood in the park, and so crossing the Thames, landed at Ditton; where Sir John Berkley, Mr. John Ashburnam, and Colonel William Legg, were to be placed with horses. But when the King was got on shore, and had staid for them some time, Mr. Ashburnam dissuaded him from going to London, and led him into Hampshire; where his Majesty demanded of him, to what place he intended to conduct him? He answered, into the Isle of Wight, whereof Colonel Hammond was the Governor; in whom Mr. Ashburnam had no little confidence, To which his Majesty replied, that he would not adventure himself thither, unless he might have sufficient assurance, under the Governor's hand, for his security from any danger; and thereupon sent
Mr,

Mr. Ashburnam and Sir John Berkley into the Isle, to treat with Hammond to that purpose, staying himself at Titchfield-house, (belonging to the Earl of Southampton,) with Colonel Legg, till they returned ; strictly charging them, that they should not let Hammond know where he was, unless he would give full assurance, under his hand, for his freedom, and return from thence when he pleased. But, instead of observing these his Majesty's directions, they came back, and brought Hammond with them ; and, being come to Titchfield, went to the King, (then in his bed-chamber,) leaving Hammond below, telling his Majesty what they had done ; whereat the King being amazed, asked them, if they had a promise under Hammond's hand for his security ; and they replying no, but that he would approve himself a man of honour, he plainly told them, that they had betrayed him, or words to that purpose ; concluding then he was no better than his prisoner. Which sharp repentment of his condition, touched them so near, that they offered to kill Hammond, and take some other course for his Majesty's safety. But to this, their vain proposal, the King did utterly refuse to assent, rather choosing to yield up himself a sacrifice (as he was afterwards

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made) to those blood-thirsty men, who had resolved his destruction, and a subversion of the government, than be guilty of the assenting to take away the life of that one rebel in cold blood. And thereupon, putting himself into the hands of that person, was by him kept in no better condition than a prisoner, until he was, by his consent, taken away by the direction of Cromwell, and the rest of those bloody regicides, who brought him to the block.

Your humble servant,

PHILALETHES.

L E T T E R VII.

S I R,

THE following anecdote of Dr. Burnet came from Sir John Bruce Cotton, the last male descendant from a daughter of David Bruce, King of Scotland, and grandson of Sir Robert, owner of the Cotton Library. The books, which escaped the conflagration in Cotton-House, are now deposited in the British Museum. Dr. Burnet got access

cess to this library when he wrote his History of the Reformation. In this history he mentions a letter, written by Queen Elizabeth, when she was not full four years of age; and refers to a book in this library from whence it was taken. When Mr. Cotton knew this, he told one of Dr. Burnet's acquaintance that he would go to the library, to examine the manuscript from whence it was taken, that he might convict him of asserting an untruth. The Gentleman told the Doctor what Mr. Cotton said; on hearing this, he goes to the library, and pasted paper upon that part of the manuscript which mentioned the age, that it might not appear against him. When Mr. Cotton found what he had done, he got a candle or two, and so discovered that she was some years older. And when the aforesaid Doctor made a tour to Rome, to consult Pope Innocent XI. about effecting a Revolution in England, he says, that he saw in the Vatican, the Alexandrian copy of the New Testament; and that it had not, in it the seventh verse in the fifth chapter of the First Epistle of John, which mentions the three persons in the Godhead. But all that have been there since, have found that verse in the copy, particularly Father Simon. This shews that no regard can be paid to him

him, either as a divine or an historian, when he has the effrontery to tell such bare-faced untruths, and discovers such a turn for dealing in the marvellous at the expence of truth.

Your humble servant,

PHILALETHES.

L E T T E R VIII.

S I R,

AS the present posture of affairs in this kingdom has made the abdication of James the Second a theme at this time much agitated, I have sent you some particulars about that unfortunate monarch to insert in your paper, which may be a curiosity to some of your readers, as it is a piece of history which is but little known at this period. When the traitor Sunderland had put his master upon doing things to alienate the affections of his people from him, that a way might be paved to call over the Prince of Orange to redress those grievances which

which he himself had been the adviser of; James then became sensible of his rash conduct, in thus being implicitly led by an artful minister to his ruin, and endeavoured to undo what he had been thus put upon doing, as he was very unwilling to leave the kingdom. At first he sent a message to Sir John Stamp and Sir Simon Lewes, aldermen of London, to desire that they would acquaint their brethren and the common council, that he was resolved to come amongst them, and put himself into the hands of the city, and there remain till he by a free parliament had given satisfaction to his people, by securing their religion, liberties, and properties, hoping that they would take care to guard his person from danger. This message was communicated to them, but was rejected by the interest of Sir John Clayton. He then sent a message from Rochester to the Bishop of Winchester, to be communicated to the other bishops, that he intended to come publicly or privately, and put himself into their hands, that he might be under their protection, till he had fully settled and secured every thing by a free parliament; but this message met with no better success than that to the aldermen. When he found his situation was so forlorn, he took an opportunity of escaping from the Dutch guards, which the Prince of Orange

Orange had placed over him, on the 23d of December, about two or three in the morning, and got on board a frigate commanded by Captain Macdonald, and with a favourable wind arrived in France. He left behind him a letter, which contained his reasons for thus withdrawing from his kingdom, and another to the Earl of Middleton, desiring that the Dutch guards which attended on him might be gratified, every captain with one hundred guineas, every lieutenant and ensign with fifty, and the rest in proportion. All the misfortunes which he met with were not able to make him forget his natural generosity.—When King James was gone, and the throne declared vacant, the convention then met, and deliberated about making some future provisions against arbitrary power; but when the Prince of Orange knew this, he sent Lord Wharton to several of the lords, and Mr. Coyling to Sir Edward Seymour, Mr. Hambden, and other commoners, to let them know that if they insisted so much on limitations that he would return to Holland, and leave them to the mercy of King James.

Your humble servant,

PHILALETHES.

L E T -

L E T T E R IX.

S I R,

I Have sent you the letter I mentioned in my last, which King James left behind him, when he withdrew from the kingdom. It was written with his own hand, and ordered by him to be printed and published. How unparalleled was the treachery of Sunderland to his master! Can the annals of time furnish us with such a complicated piece of villainy? The perfidy of Judas falls short of this, as his was only a sudden and hasty act, which was repented of almost as soon as committed. But this worthless nobleman's was a studied, deliberate, and premeditated deed, which he had brooded over for years, and was not followed with any marks of repentance. Why do I talk of such men repenting? Is not this hid from their eyes? Is it not a thing to which he and the Whigs are utter strangers? Was not the crime heightened by the forgiveness which he received from this Prince for opposing his succession, and by the many signal favours which he afterwards conferred upon him? Did not he take him into his bosom, and raise him to the zenith of glory? He entered on the office of Principal Secretary of
state

state, in the year 1678, and was soon after, at his own entreaty, recommended by the Earl of Danby to the Prince of Orange, as a person entirely devoted to his interest. This devotion to the Prince's service made him to tamper with the House of Commons, to promote the bill of exclusion, and to vote for it himself in the other House. For this the King dismissed him from the Council, and his office of Secretary of State. On this dismissal he did not, like other discarded Statesmen of his party, openly declare war against the Court, and put the nation in a blaze; but lay quiet, as he found the wind to blow hard against his party, and afterwards veered his sails to another point, that he might gain his purpose. He ingratiates himself into the favour of the Duchess of Portsmouth, under the pretence of discovering the intrigues of the Faction; and was, by her mediation, received into the King's favour, by whom he was reconciled to the Duke of York, re-admitted to his place in Council, and soon after restored to his office of Secretary. This artful Minister saw a spirit of loyalty to pervade the nation, which he must use means to remove, before he could accomplish his schemes in favour of his friend, the Prince of Orange; and this he effected
by

L E T T E R IX.

by dispensing with the laws, getting the Bishops sent to the Tower, and Father Petre taken into the Council; and, to deceive his Master, he turned Roman Catholic, and discovered such uncommon zeal for popery, that he entered the chapel prostrate. What a vile character doth this betray, thus to prevaricate with God and man, to gain his ends? — Is not this the top, the summit, of wickedness? Does not this shew a bias to Atheism, an inclination to put in that forlorn port?

Your humble servant,

PHILALETHES.

R E M A R K.

“ The World cannot wonder at my withdrawing myself this second time ; I might have expected somewhat better usage after what I wrote to the Prince of *Orange*, by my Lord *Feverham*, and the instructions I gave him ; but instead of an answer, such as I might have hoped for, what was I to expect after the usage I received, by making the said Earl a prisoner,

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soner, against the practice and law of Nations. The sending his own Guards at eleven o'clock at night, to take possession of the posts at *Whitehall*, without advertising me in the least manner of it; the sending to me at one o'clock at midnight, when I was in bed, a kind of order, by three Lords, to be gone out of my palace before twelve the same morning. After all this, how could I hope to be safe, so long as I was in the power of one, who had not only done this to me, and invaded my kingdom without any just occasion given him for it, but did also, in his first declaration, lay the greatest aspersion on me that Malice could invent, in that clause of it that concerns my son? I appeal to all that know me, nay even to himself, whether he or they can believe me in the least capable of so unnatural villainy, or of so little common sense, to be imposed upon in a thing of such a nature as that. What I had then to expect from one, who, by all arts, has taken such pains to make me appear as black as hell to my people, as well as to all the world besides: And what effect that has had at home, all mankind must have seen by so general a defection in my Army, as well as in the nation, by all sorts of people. I was born free, and desire so to continue; and though I have ventured myself very frankly on several occasions, for the good and honour of my country, and am as free to do it again, (and which, I hope, I shall yet do, old as I am, to redeem it from the slavery it is so likely to fall under,) yet, I think it not convenient to expose myself, to be so secured as not to be at liberty to effect it; and I appeal to all, who are considering men, and have had experience, whether any thing can make this nation so great and flourishing as liberty of conscience to all

Protestant.

Protestant Dissenters, and to those of my own persuasion (which was all the King aimed, and not, as has been artfully and maliciously suggested, to establish Popery by law,) so as they may live peaceably, and not be obliged to transplant themselves into other countries : But there is nothing which some of our neighbours dread more, than that the thing, called Liberty of Conscience, should be allowed here. I could add much more, to confirm what I have said, but now it is not proper."

L E T T E R X.

S I R,

AS Whiggism has been so often mentioned of late in the public prints, I have sent you an account of one of its remarkable champions, Colonel Sidney, whose memory is now so highly revered amongst them. He was one of the Council of Six in the time of King Charles the Second, and suffered for the Rye-House conspiracy. If that conspiracy had succeeded, would not the King and Duke of York have been murdered? And would not the ministers of state undergone the same fate? Were not their skins to be taken off and hung up in
Westminster

Westminster-Hall, as ensigns against kingly government? This was the merciful method which the Whigs would have taken to establish a commonwealth; and to promote this, were not an hundred innocent persons taken off for a Popish Plot, which had no existence? Indeed there was then a Whigish Plot to overturn Church and State, which was carried on by the most nefarious methods. That vile wretch Oates was a grand agent in this black business, who one day swore all that he knew about it, and the next day gave additional information, under pretence of forgetting himself; and all this was allowed to pass current by these sons of liberty; and for all this effusion of innocent blood, they did not discover any remorse of conscience, but would have sacrificed others, if that excellent man Lord Keeper North had not deprived them of their ignoramus juries; they had an artful Lord Shaftesbury to scheme, a perjured Oates to accuse, and juries to find guilty. Sidney was all of a piece, and quite uniform in his conduct; he had been an old army officer, and sat as judge upon King Charles the First, and never missed an opportunity of promoting the good old cause; and when his *Manus iniqua tyrannis* could not act, he was not wanting at the

the scaffold to promote it by prayers, “ Defend,
 “ (says he) thine own cause, and defend those
 “ that defend it, stir up such as are faint, direct
 “ those that are willing, confirm those that waver,
 “ give wisdom and integrity to all. Grant that I
 “ may die glorifying thee for all thy mercies, and
 “ that at the last thou hast permitted me to be
 “ singled out as a witness of thy truth, and even
 “ by the confession of my opposers for that *old*
 “ *cause*, in which I was from my youth engaged,
 “ and for which thou hast often and wonderfully
 “ declared thyself.” Thus this infatuated man
 lived and died with an opinion, that *confusion* and
 rebellion was the cause of God.

Your humble servant,

PHILALETHES,

LET.

L E T T E R XI.

S I R,

IN my former Letters to you, I mentioned the perfidy and cruelty of Whiggism: and have now sent you other particulars about that deceitful Faction, which has been so destructive to these kingdoms, with a kind of declaration, drawn up by some saints of the same stamp, who were then prisoners, which displays the quintessence of Scotch Presbytery at that time. Let the history of the last century be perused, and what a scene of gloom, devastation, and ruin will it open to our view. Such hypocrisy, cant, and nonsense stain our annals at that period, as make these kingdoms appear truly despicable. Strangers to the history of those times would think it incredible, that such monsters could then have existed. Was not a Prince murdered before his own palace, who was an ornament to human nature, and an honour to Christianity? A Prince who had raised these kingdoms to the highest pitch of glory it had ever known, and who had redressed all the grievances of which they had complained. When the troubles broke out, was not there

there a ready stock of some hundred thousand pounds, and no excise laws desisted to oppress the people? But when the Whigs, those redressors of grievances, came into play, did not they levy as much on the subjects in twenty years, as monarchy had done in five hundred? Did not even the fees of the two Speakers in both Houses, with their clerks, for the pardon of delinquents, amount to the amazing sum of eleven millions? Were not the Archbishop of Canterbury and Lord Strafford taken off by these sons of violence? Was not the one a most venerable and exemplary prelate, and the other the greatest statesman of the age? This nobleman was one of the moderate men in former parliaments, who wanted to redress grievances in a calm and legal way, but as soon as he discovered the hostile designs of the fanatical party, he went over to the King, and was charmed with his virtue and goodness: but this was a crime which that vindictive set of men could never forgive. Was not the great Marquis of Montrose taken off by the covenanting saints, whose heroism and unshaken loyalty will be revered by all sensible and good men? And was not that great and worthy prelate, the Archbishop of St. Andrew's, murdered at noon-day by a set of
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the same miscreants? And would they own this to be a murder to save their own lives? Might not they have escaped at Bothwell Bridge, after the defeat as Loyalists, if they would have done this? And did not the Duke of York offer pardon to some with the ropes about their necks, if they would say, God save the King! But this they refused, as it was praying by a form which they abominated? From this picture of Whiggism, who can wonder at what such men do? Dont the Calves'-Head entertainments which they celebrate on the 30th of January, correspond with their character? Is not the head significant? Doth it not point out their folly, shew their egregious stupidity?

Your humble servant,

PHILALETHES.

R E M A R K.

" We underscribers, now prisoners for the truth, in the Cannon-Gate Tolbooth, though vile, yet it pleased the Holy Ghost to work on our spirits;—yesterday being the 26th day

day of the fifth month; it seemed good to the Holy Ghost, and to us; to take out of our Bibles the Psalms in metre, for several causes mentioned afterward; for the Revelations say, That if any man shall add unto these things, God shall add unto him the plagues that are mentioned in this book; and we did burn them in our prison-house, and swept away the ashes; likewise in the Holy Scriptures we renounce chapters, and verses, and contents, because it is only done by human wisdom; and the changing of the books after the Holy Ghost had placed them. We being pressed to this work, by the Holy Ghost, do renounce the impression and translations of the Old and New Testament, and that for additions put unto them by men. We renounce and decline all authority throughout the world, and all that are in authority, and all their acts and edicts, from the tyrant *Charles Stuart* to the lowest tyrant, and burn them.—We renounce the names of months, as *January, February, March, &c.* as also *Sunday, Monday, Tuesday, &c.*

SIGNED, { WALTER KER, | DAVID JANISON,
JOHN GIBB, | JOHN YOUNG.

This is exactly compared and collated with the principal Copy, by me,

WILLIAM PATERSON,
CL. STI. CONCILII.

G

L E T .

L E T T E R XII.

S I R,

IN my last letter I spoke of the Earl of Strafford falling a sacrifice to the fanatical faction, but did not mention the method they used to accomplish it. At first he was formally tried by his peers, on an impeachment of high-treason: Against whom they exhibited twenty-eight articles, most of which he satisfactorily answered, and those which seemed to affect him, were only misdemeanours. When the Commons found that these would not reach his life, they betook themselves to another method of proceeding, as they feared his acquittal, and so resolved to cut him off by an act of attainder. And here their malice would have failed, as this bill met with so much opposition in the House of Peers, if they had not brought a mob to the House from the City, to insult the Lords with clamours of justice: This had the desired effect, as it made some to withdraw themselves from the House, and brought others into their measures. Nor did they stop there; but got some to go to Whitehall to threaten the King. But
all

all their vile schemes with the perfidious advice of the Bishop of Lincoln about the King's public and private conscience, would not prevail with his Majesty to assent to a bill, which he thought unjust, till a letter was brought to him in the Earl's name, desiring that he might be sacrificed for the public peace. This induced the King to pass this bill, and on the 10th of May, that great man was beheaded. But the good King repented that he had thus yielded to the fury of a faction, and expressed remorse for it on the scaffold. A happy penitent! Who had no other crime to charge on his conscience, but what was extorted from him by violence. But the letter which was brought to the King as from the Earl to gain his assent, was a forgery of that vile faction. The discovery was owing to this Nobleman's expressing his surprize to his son at what the King had done, who then told him that the King had done it at his own request. If this Nobleman had not been thus taken off, but had gone to his government in Ireland, he would have defeated the schemes of the party, and saved both King and kingdom from ruin. How greatly was the nation infatuated at this time! How eager were they to embark into rebellion, to spend the immense wealth
which

which they had acquired in the halcyon-days of this King and his father! How ungrateful to their benefactor to make such a requital to him for his mild and easy government! On the very day that the House issued their propositions for bringing in horses, plate, and money, to promote this shameful rebellion: Did not they amount in London, Middlesex, and Essex, to above eleven millions, if Mr. Martin, one of their party, may be credited? Besides vast sums from the rest of the counties. May not the rebellion be ascribed to the affluence and plenty which had made the city and nation so flourishing at this period? Did not this Prince, who was brought to the block, restrain his prerogatives in narrower bounds than any of his predecessors? Did not he relinquish all claim to Ship-Money? Abolish the Star-chamber and High Commission-Courts, which were of indisputable authority, and had been confirmed by statutes? Did not he provide for the frequent meeting of Parliament, and put it out of his power to dissolve the present without their consent? But with all these gracious deeds they were not content, but wanted the Militia to be put into their hands. How unreasonable such a request! Would
not

L E T T E R XIII.

43

not this have divested him of the sovereign-power,
and given it to them?

Your humble servant,

PHILALETHES.

L E T T E R XIII.

S I R,

IN my letter about the Earl of Strafford, I omitted some particulars about Sir Alexander Carew, which are not unworthy of notice : when the bill for attaining the Earl was brought into the House ; Sir Bevil Grenville, one of the Knights for Cornwall, who sat by Sir Alexander, the other Knight for the county, and who had in great detestation the procedure of the House against a Nobleman, whose life was not forfeited by any known laws of the land, thus accosted Sir Alexander Carew : “ Pray let it
“ never be said that any Member of our county had
“ a hand in this fatal business, and therefore give
“ your vote against the Bill.” To whom Sir Alexander

ander instantly replied, "If I were sure to be the
" next man that should suffer upon the same scaffold
" with the same axe, I would give my consent to
" the passing it." As Sir Alexander was a person
in whom the Faction greatly confided, he was by
them appointed Governor of Plymouth. But when
the King's affairs in the West wore a more favour-
able aspect, he wished to make his peace with him,
by putting this strong hold into his possession: but
the party discovered his design before he accom-
plished it, so he was condemned by a Council of
War, at Guildhall, in London, and was beheaded
on Tower-Hill by the axe with which the Earl of
Strafford lost his life. Another thing deserves no-
tice, as it may be a caution to others not to do what
is wrong for prudential reasons. Those who give
such counsel do not usually escape so well as those
who advise persons to adhere to what is right, let
what will be the consequence. Was not this the
case with Dr. Juxon, Bishop of London? Did not
he advise the King in this affair about Lord Straf-
ford, to follow the dictates of his conscience, not
to adopt maxims of state, but to do what he
esteemed right, and leave the issue to God? And
did not he escape the storms and tempests which
followed,

followed, while the other Bishops, who gave the King very different advice, were afterwards involved in danger and difficulties, which flew over this upright man's head. Doth it not appear from this, that the sons of violence have a veneration for a man who dares to be honest in the worst of times? If the King had not consented to pass this bill, he and his kingdom might have escaped the misery which ensued. This Nobleman was the chief pillar of his authority and government, which, if it had not been thus removed, the grandees of the Faction would not have accomplished their desperate purpose. This great man had not his equal at that time: He had not only a head to contrive, but an undaunted courage to execute what he thought right.

Your humble servant,

PHILALETHES

LET-

L E T T E R X I V .

S I R,

I Have sent you an extract from Sir William Dugdales's short view of the troubles in England about Oliver Cromwell's body, which may appear strange to some of your readers ; but their wonder may cease if they reflect on his strange behaviour. What hypocrisy and pervarication pervade his character ! What base methods did he use to gain his point, to arrive at the summit of grandeur ! He was not content with his duplicity to men, but had the audacity to bring in the God of Righteousness as a patron of wickedness ? Did not he pretend to square his conduct by the answers which he received from Heaven ? Did not he stand up and say, when the Commons moved to proceed against the King, capitally, " That if any man moved this upon design, he
 " should think him the greatest traitor in the world ;
 " but since *providence* and *necessity* had cast them
 " upon it, he should pray God to bless their coun-
 " cils, though he was not provided on the sudden
 " to give them counsel. " But told them, that
 " as he was praying for a blessing from God on his
 " undertaking

“ undertaking to restore the King to his pristine
“ majesty, his tongue cleaved to the roof of his
“ mouth, that he could not speak one word more,
“ which he took as a return of prayer, and that
“ God had rejected him from being King.” And
did not this vile wretch at Putney imprecate the
curse of God upon himself, wife, and children, if he
did not perform the promises which he had so often
made to the King about restoring him to his just and
lawful rights, if the army remained as an army,
and that he would stand by him, if there were but
ten adhered to him? And did not his son Ireton say
at *Colebrooke*, “ that rather than his Majesty should
“ continue enslaved by that vile party, if but five
“ men would join with him, he would adventure
“ his life in order to his restoration?”

Your humble servant,

PHILALETHES,

H

R E M A R K

R E M A R K.

“Having thus traced this monster to his death, which happened on the same day of the month whereon he had been twice wonderfully victorious, (viz. at *Dunbar* and *Worcester*,) it will not be amiss to take notice of somewhat concerning his carcase, which was wholly preternatural, viz. that notwithstanding it was artificially embowelled, and embalmed with aromatic odours, wrapt also in a six-fold coarse cloth, and put in a sheet of lead, with a wooden coffin over it, yet did it in a short time so strangely ferment, that it burst all in pieces, and became so noisom, that they were immediately necessitated to commit it to the earth, and to celebrate his funeral with an empty coffin, which solemnity was performed, from Somerset-House, in the Strand, unto King Henry the Seventh’s Chapel, at Westminster, with that grandeur of state, upon the 23d of November following, that it did equalize the greatest and most glorious of our Kings, amongst which they laid the corpse of this infamous Regicide.”

L E T T E R XV.

S I R,

I Have sent you some extracts from Sermons and Prayers, which were delivered when Presbytery presided at the helm, which will shew what infatuation
and

and delusion then prevailed in this kingdom. These saints could murder the innocent, and deprive the most deserving of subsistence, and all under the mask of religion. There was nothing so sacred as to escape their impious touch, nothing so abominable but they could plead scripture to countenance, or bring the Holy-Ghost to patronize it. What a swarm of strange sects started up in the space of four years! Doth not Mr. Edwards, one of their ministers, make them to amount to one hundred and seventy-six? What a productive mother was Presbytery? What a numerous offspring did she beget? And were not such cruelty and barbarity then exercised as would appear incredible, if not well attested! Did not they proceed upon the same cruel plan after the Restoration? Did they not from that period to the Rye-House conspiracy, labour to overturn Church and State, to make all a scene of confusion, a field of blood? Let the examen of Dr. White Kennet's History, written by the Hon. Mr. Roger North, brother to the great Lord Keeper, be perused, and this will shew the hellish contrivances, the deep wicked plot which they hatched to obtain their point, to accomplish a commonwealth. The commonwealth which they aimed at must be brought about, though
murder

murder, devastation and ruin, were the engines used to effect it: This book deserves a place in the library of the curious, as it is the only authentic and well-vouched history of the reign of Charles the Second. These men esteemed it a glorious work to murder Kings, destroy Bishops, and level Nobles to the ground. Was not this to fight the Lords' battles? Was it not a meritorious act, and worthy to be written in golden characters? And was it consistent with sound policy, or the safety of the state, to allow such desperadoes an uncontrolled liberty of doing mischief, of scattering their fire-brands at pleasure? What destruction might this have occasioned? How many might have fallen victims to their fury? Are not madmen put under restraints, who are deprived of reason? And is such a conduct censured? And shall not men be treated in the same manner, who have imbibed notions under the sanction of religion, which divest them of humanity, make them hostile to the state, and dangerous to individuals? Doth it not become a regular and well ordered state to enact penal laws, which may guard the subject from insult and violence? What injury did these canting wretches do to religion! Did not the mad and frantic behaviour which then prevailed, drive
the

the gay and thoughtless into libertine and atheistical principles? The vile and cruel things which they acted under the pretext of religion, made them out of conceit with it.

Your humble servant,

PHILALETHES.

R E M A R K.

“ Mr. Case, upon his Administration of the Sacrament, began thus: “ All you that have contributed to the *Parliament*, come and take this Sacrament to your comfort.”

“ Mr. Strickland, June 9, 1643, on their Fast-Day, at Southampton, used these words in his prayer: — “ O Lord, thine honour is now at stake; for now, O Lord! Antichrist hath drawn his sword against thy Christ; and if our enemies prevail, thou wilt lose thine honour.” And Mr. Crofts told his auditory in the pulpit, at St. Mildred’s, in the Poultry, July 6, “ That if God did not finish the good work which he had begun in the Reformation of the Church, he would shew himself to be the God of Confusion, and such a one as by cunning stratagems had contrived the destruction of his own children.” Mr. Evans, Preacher of St. Clement’s, without Temple-Bar, expostulated thus with God:

“ O

— “ O Lord, when wilt thou take a chair and sit amongst the House of Peers ? And when, O God ! when, I say, wilt thou vote amongst the Honourable Commons ? Thine own Commons, who are so zealous for thine honour ? ” And in his Sermon before the Earl of Essex, 29th Sept. 1643, he thus exhorted the people : — “ Beloved, can you forget the soldiers ? I say the soldiers, who have spent their blood for Christ, as Christ did for them ; even their own precious blood in God’s cause, at *Newbury*. ”

“ And Mr. Bond, at the Savoy, thus addressed his auditory in the pulpit : — “ That they ought to contribute and pray, and to do all that they were able to bring in their brethren of Scotland, for the settling of God’s cause : — I say, quoth he, this is God’s cause ; and if our God had any cause, this is it. And if this be not God’s cause, then God is no God for me ; but the Devil is got up into Heaven. ” And Mr. Vines, Colonel Purefoy’s chaplain, said in his prayer, at St. Clement’s, without Temple-Bar, “ O Lord, thou hast given us never a victory this long while, for all our frequent fasting. What doth thou mean, O Lord, to fling us in the ditch, and then leave us ? ”

“ And at a Fast, Dec. 22. 1648, kept by both Houses of Parliament, at St. Margaret’s, *Westminster*, *Hugh Peters*, preaching of bringing the Children of Israel out of Egyptian bondage, to which he paralleled the state of this kingdom, to shew how they should be brought out of this bondage, he put his hands before his eyes, and laid down his head for a space on the cushion ; and then pretended a *Revelation*, that it must be by extirpating monarchy here and in all other places.

“ Robinson,

“ Robinson, in his prayer at Southampton, 25th of August, on their Fast-Day, said thus: “ O God, O God, many are the hands lift up against us, but there is one God; it is thou thyself, O Father, who doest us more mischief than they all.” And some that would not pray and preach after this manner gave offence: Was not one sent to Newgate, by Isaac Pennington, for singing a *malignant* Psalm? Was not another committed to prison, because, says his mittimus, he daily read most malignant chapters.”

L E T T E R XVI.

S I R,

SOME time since I sent you the reasons which King James left behind him at leaving the Kingdom, and have now sent you his letter to the Lords, and others of his Privy Council, in England, after his arrival in France, which may entertain some of your readers, as it will throw some light on the memorable event in Eighty-Eight, which has of late been so much agitated in the Senate and elsewhere. This was no hasty business, but had been on the anvil for many years, before it was completed. Mr. Henry Justell told Dr. Hicks, when

when at Paris, as early as about the year 1674, on his return from the tour which he had made with Sir George Wheeler, that the King and Monarchy of England had many and inveterate enemies in Holland, where a secret design had been long managing with the disaffected party in England, to extirpate the Royal Family of the Stuarts. This Gentleman was one of the Reformed in France, who likewise told him of the persecution against the Hugonots, four or five years before it happened. He committed to his care his father's manuscript of the *Codex Canonum Ecclesiæ Universalis*, to be presented in his name to the University of Oxford.

Your humble servant,

PHILALETHES.

COPY of King JAMES's LETTER.

JAMES R.

" My Lords, when we saw that it was no longer safe for us to remain within our Kingdom of *England*, and that thereupon we had taken our resolution to withdraw for some time;

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was left to be communicated to you and to all our subjects the reasons of our withdrawing, and were likewise resolved at the same time to leave such orders behind us to you of our Privy-Council, as might best suit with the present state of affairs; but that being altogether unsafe for us at that time, we now think fit to let you know, that though it has been our constant care, since our first accession to the Crown, to govern our people with justice and moderation, as to give, if possible, no occasion of complaint; yet more particularly upon the late invasion, seeing how the design was laid, and fearing that our people, who could not be destroyed but by themselves, might by little imaginary grievances be cheated into certain ruin: To prevent so great mischief, and to take away not only all just causes, but even pretences of discontent, we freely and of our own accord redressed all those things that were set forth as the causes of that invasion, and that we might be informed by the counsel and advice of our subjects themselves, which way we might give them a further and a full satisfaction, we resolved to meet them in a free Parliament; and in order to it, we first laid the foundation of such a free Parliament, in restoring the City of *London* and the rest of the Corporations to their ancient charters and privileges, and afterwards actually appointed the writs to be issued out for the Parliament's meeting on the 15th of January. But the Prince of Orange seeing all the ends of his declaration answered, the people beginning to be undeceived, and returning a-pace to their ancient duty and allegiance, and well foreseeing that if the Parliament should meet at the time appointed, such a settlement in all probability would be made in Church and State, as would totally defeat his ambitious

and unjust designs, resolved by all means possible to prevent the meeting of Parliament; and to do this the most effectual way, he thought fit to lay a restraint on our Royal Person; for as it were absurd to call that a free Parliament where there is any force on either of the Houses, so much less can that Parliament be said to act freely, when the Sovereign, by whose authority they meet and sit, and from whose Royal assent all their acts receive their life and sanction, is under actual confinement. The hurrying of us under a guard from our city of *London*, whose returning loyalty he could no longer trust, and the other indignities we suffered in the person of the Earl of *Feverham*, when sent to him by us, and in that Barbarous confinement of our own person, we shall not here repeat, because they are, we doubt not, by this time very well known, and may, we hope, if enough considered and reflected upon, together with his other violations and breaches of the laws and liberties of *England*, which by this invasion he pretended to restore, be sufficient to open the eyes of all our subjects, and let them see, what every one of them may expect, and what treatment they shall find from him, if at any time it may serve his purpose, from whose hands a sovereign Prince, an uncle, and a father, could meet with no better entertainment. However the sense of these indignities, and the just apprehension of further attempts against our person by them, who already endeavoured to murder our reputation by infamous calumnies, (as if we had been capable of imposing a Prince of Wales,) which was incomparably more injurious than the destroying of our person itself, together with a serious reflection on a saying of our Royal Father of blessed memory, when he was

in the like circumstances, *that there is little distance between the prisons and graves of Princes*, (which afterwards proved too true in his case,) could not but persuade us to make use of the right which the law of Nature gives to the meanest of our subjects, of freeing ourselves by all means possible from the unjust confinement and restraint; and this we did not more for the security of our own person, than that thereby we might be in a better capacity of transacting and providing for every thing that may contribute to the peace and settlement of our Kingdoms: for as on the one hand no change of fortune shall ever make us forget ourselves so far as to condescend to any thing unbecoming that high and Royal station in which God Almighty, by right of succession, has placed us; so on the other hand, neither the provocation or ingratitude of our own subjects, nor any other consideration whatsoever, shall ever prevail with us to make the least step contrary to the true interest of the *English* nation, which we ever did and ever must look upon as our own.

Our Will and Pleasure therefore is, That our Privy Council take the most effectual care to make these our gracious intentions known to the Lords Spiritual and Temporals, in and about our Cities of *London* and *Westminster*, to the Lord Mayor and Commons of our City of *London*, and to all our subjects in general, and to assure them, that we desire nothing more than to return and hold a free Parliament, wherein we may have the best opportunity of undeceiving our people, and shewing the sincerity of those protestations we have often made of preserving the liberties and properties of our subjects, and the Protestant Religion,

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more especially the Church of *England*, as by law established, with such indulgences for those that dissent from her, as we have always thought ourselves in justice and care of the general welfare of our people, bound to procure for them; and in the mean time, you of our Privy Council, (who can judge better by being on the place,) are to send us your advice what is fit to be done by us towards our returning and accomplishing these good ends: And we do require you, in our name and by our authority, to endeavour to suppress all tumults and disorders, that the nation in general, and every one of our subjects in particular, may receive the least prejudice from the present distractions that is possible. So not doubting of your dutiful obedience to these our Royal Commands, we bid you heartily farewell. — Given at St. Germain's en Laye, the 4th of January, 1689, and of our reign the fourth year.

“ By His Majesty's Command,

“ M E L F O R T.”

Directed thus: — *To The Lords and Others of our Privy-Council of England.*

L E T T E R XVII.

S I R,

I Have sent you part of a printed Address to the Whig-Club, in Scotland, which I lately received; which may be useful to the same set of Gentlemen

Gentlemen in this kingdom, as it will furnish them with matter for the Pillar, which they mean to erect at Runnamede. That part of it, which refers to the Massacre of Glencoe, cannot be called in question, as it stands upon undeniable evidence. Not only the two sets of instructions, inserted in the *Gazettes*, on the 11th and 16th of January, 1692, bear testimony to its authenticity; but likewise Dr. *Smollet*, in his *History of England*, evinceth it to a demonstration. And the foul stain on his character, to which it alludes, is recorded by his good friend, Dr. *Burnet*. From hence it appears, that this vice was imputed to him by friends as well as enemies.

Dr. *Burnet* was such a favourite with *King William*, as to be one of the three clergymen whom he intrusted with the great secret of the Revolution. — For none but *He, Tillotson*, and *Johnson*, knew of the design. And did not he employ him to get the Princess of Orange's consent for him to invade her father's kingdom? And was he not likewise sent to Rome, on an embassy to Pope Innocent XI. to promote the Revolution in England?

Your humble servant,

PHILALETHES.

“ To The REVOLUTION-CLUB.

“ MY LORDS AND GENTLEMEN,

“ The *Independent Friends* have publicly declared their intention to erect a Monument, in honour of the happy Revolution, but their advertisement is silent upon *William* the Third. *William* is the professed hero of your institution, and you have announced a festival to the glorious and immortal memory. The least thing you can do, therefore, is to resolve upon raising a proud structure, at your own expence, and to dedicate it, *Divo Gulielmo*. The Whig-Club have chosen the vale of *Runnamede*, to display their taste and gratitude ; and I beg leave to put you in remembrance, that the fittest place in Scotland, for your monument, will be the valley of *Glencoe*.

The shooting, stabbing, and throat-cutting, of the peaceful and unarmed inhabitants, in the dead of night, by the very guests they had been hospitably entertaining, will furnish a finer and better varied subject, for a relieve, than the massacre of the Innocents, which so many painters and sculptors have chosen to work upon.

The inscription may be, — *By command and warrant of William the Third, signed and countersigned,* after indemnity granted and accepted.* On the next side, may be finely raised in perspective, a view of the Scottish colony upon the isthmus of *Darien*. Their ships and property seized — part murdered

* Vide Eurnet.

clered — part in irons — and the rest perishing on shore for want. — Above may be these words, *Undertaken by authority of an act of parliament, and of William the Third's letters patent, as King of Scotland.* — Beneath, *Ruined by exprefs command of William the Third, as King of England, to his Governor of Jamaica, to assist the Spaniards against the Scotch settlers, and to deny them provisions for love or money.* — And, *By an order of William, to his subjects of England, not to subscribe to, or assist the Scottish Company.* — And, *By his royal permission to the Spaniards, to destroy his Scottish subjects, as invaders, pirates, and buccaners.*† Supposing the monument to be square, the other side may have three medallions, above one another, like a Roman standard. One at the top, representing the Father wakened at midnight, to receive an order, from his children, to quit his own house, with the Dutch Guards taking place of the English and Scotch, inscribed, *Recepi, non rupui.* — Mary and William may appear in the back ground, enjoying the scene. Over Mary's head a scroll may wave, having these words, *Cordelia*; or, if you please, *The Grecian Daughter.* — Over William's, *The upright Mediator*; or, *Dutiful Son in Law.* — The next circle may represent these exemplary children dancing a reel with two Ladies, *Episcopacy* and *Presbytery.* Motto: *Lutherans in England — Calvinists in Scotland — Any thing for three kingdoms.* In the third may appear the glorious victories in Flanders, represented by a parcel of O's; with a second parcel for reverses; each inscribed, *Defeat.* — The remaining side of the obelisk may be ornamented

† Scotland was robbed, by this business, of above half a million, by her Deliverer.

mented with profiles of the hero himself and his *Dutch Antinous*. Motto :

*Formosum pastor Corydon ardebat Alexim,
Delicias Domini, et quid speraret habebat.*

(PART OMITTED.)

I am sincerely thankful for the happy Revolution; and, therefore, like King William the Third above all other Kings. It was solely to insure us the blessings we now enjoy, that he violated every law of God and man. For us alone he descended from a Stadtholder to become a King. Far be it from me to blaspheme, with *Voltaire*, and to say, that, if there be such a thing as Justice upon the earth, the conduct of *William and Mary*, in point of wickedness, left every thing in the age behind. Nor, with *Dr. Johnson*, that the private life of the Dutch Hero was a system of scoundrelism.† So here goes the glorious and immortal memory, and success to the Monument. — Huzza !”

† Vide *Green Pease*, and other anecdotes, in *Sir John Dalrymple's Memoirs*.

† The preceding Letters, signed *PHILALETHES*, were regularly inserted in the *MORNING CHRONICLE* and *PUBLIC ADVERTISER*; and bear date from Nov. 13, 1786, till March 31, 1789.

LETTERS,

L E T T E R S,
RELATIVE TO
G R E A T P E R S O N A G E S.

Inserted in the G A Z E T T E E R.

L E T T E R I.

S I R,

AS the Public have been lately entertained with anecdotes and accounts of great men, I have sent you the cruel sentence passed on the Marquis of Montrose, the manner in which he received it, and the speech which he made on the ladder to the people, to insert in your Paper, that it may be known what a great man the last century produced. Doth not his behaviour bespeak the Christian and Hero, and rank him foremost in the list of illustrious Worthies? What honour doth this great man reflect on the country which gave him birth? Doth

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not

not he, in some measure, recover its glory, which has been so much sullied by bigotry, so greatly tarnished by cruelty and oppression? How disinterested was this great General! Did not he wade through difficulties, encounter dangers which stood in the way of duty? Could the golden bait operate with him? Did not he despise all such weather-cock principles, which chop and change with every wind of interest? What an instructive lecture doth he read to modern Patriots, who exclaim against measures as destructive, which they afterwards adopt as salutary! Was not this done by the idol Chatham? Did not he exclaim against German connections, and hunt down the Pelhams on that account? Did not he say, in the House, that Germany had been the ruin of England; and that a single man or a guinea should not go to that country; and that the Minister, who sent men or money thither, ought to have a mill-stone hung about his neck, and be thrown into the sea? And did not this very man afterwards send to that country millions of money and a great number of forces? Did not he give the King of Prussia, on that account, about seven hundred thousand pounds per annum? Did not he impose many heavy taxes on the people,

to

to assist that country? And was not that very grievous one, a half-penny per pot on porter, passed into a law, which so greatly affects the labouring poor at this time?

Your humble servant,

An Admirer of genuine Patriotism.

The Sentence.

“ That he should be carried to the place from whence he came, and from thence (to-morrow being the 21st of May, 1650,) be carried to the High-Cross, in Edinburgh, and be hanged upon a gibbet, thirty feet high, and there hang for the space of three hours, in the sight and view of all people, with his history and declaration hanging about his neck; after which he should be taken down, beheaded and quartered; his head to be placed on the Tolbooth or Prison-house, in Edinburgh, and his legs and arms over the gates of the cities of Sterling, Glasgow, St. John’s-Town, and Aberdeen: And in case he repented, (by which means his sentence of excommunication might

might be taken off by the Kirk,) the bulk of his body might be buried in Gray-Friers; if not, to be buried in the common burying-place for thieves and robbers."

Thus far did their unparalleled hatred and malice extend even to his dead corps. — Though this sentence was aggravated by the Chancellor, in the utmost terms of horror, which his spleen could invent, yet it was received mildly by him, who answered nothing to it, but, " That he took it for a
 " greater honour, to have his head stand on the
 " Prison-gate, for this quarrel, than to have his
 " picture in the King's Bed-chamber; and lest his
 " loyalty should be forgotten, they had highly honoured him, in designing lasting monuments to
 " four of the chiefest cities, to bear up his memorial to all posterity; wishing he had flesh enough
 " to have sent a piece to every city in Christendom,
 " to witness his loyalty to his King and country."
 — His speech to the people was short, and much to this effect: " That he was sorry, if his end
 " should be scandalous to any good Christian; but
 " that it often happened to the righteous, according to the ways of the wicked; that they who
 " knew

“ knew him would not difesteem him for this ignominious death. That he confessed it was the judgment of God upon him for his private sins ; but, as for his condemners, they were but instruments. That they had perverted judgment and justice, and oppressed the poor : Yet he desired God to forgive them ; for he heartily forgave them. That what he did in that kingdom, he did it in obedience to the just commands of his Sovereign, to assist him against those which rose up against him. That it was not his fault that he lay under the censure of the Church, since it was only for doing his duty. That for what was said of him, that he should blame the King ; he said it was most false ; for, (says he,) the late King lived a saint, and died a martyr. That if ever he should wish his soul in any man’s place, it should be in his. That for the King, now living, he was a Prince under whom any people might live most happily ; his commands were righteous, his promises faithful, and his dealings just. Finally, that he commended his soul to God, his service to his Prince, his good-will to his friends, and his name and charity to all good people.” —
When he was mounted up to the top of that prodigious

digious gibbet, where his history and declaration being tied about his neck, and his hands bound by the executioner, he turned about, and gave him some gold; asking, "If they had any more dishonour, as they conceived it, to put upon him; — he was ready to accept it."

L E T T E R II.

S I R,

IN your Paper this week you mentioned the honours which were conferred on the son of James the Second, by catholic Princes and the Pope, and which were denied to his son Charles; but do not acquaint your readers why these were refused him by the Pope, at his father's demise. In his father's time, he had solemnly renounced Popery, by a form drawn up by a non-juring Bishop, and was by him admitted into the Church of England, in the presence of several persons: And when his father was dead, the Pope offered him the pension and honours which had been given to his father, if he would return into the bosom of the Catholic Church; but this he refused to do; and on that account received

a message from the Pope, that he would not allow him to reside at Rome, unless he took a Romish Priest into his house : But though he took a Priest into the house, yet he adhered to the Church of England.

Your's,

A N G L I C U S .

P. S. Your Correspondent was mistaken about his being born in November ; he was born on the 31st of December.

L E T T E R III.

S I R,

I Here send you some particulars of the two periods, Eighty-Eight, in the last and present century, which shew the amazing alteration ; which, if you insert in your Paper, may entertain some of your readers. In the year eighty-eight, of the last century, there were liberty, property, and no excise ; and the taxes were so very moderate ; that when all united, they did not exceed three-pence
in

in the pound; but in this boasted æra of liberty; they amount to about eighteen or nineteen shillings: There was then no national debt, but a ready stock of eight hundred thousand pounds; and now we are loaden with an enormous debt, funded and unfunded, of near three hundred millions. Religion then flourished; the churches were crouded, and the altars frequented: But now Religion is little minded, the churches in a manner deserted, and the altars neglected. Few fashionable persons resort thither, unless they go to qualify for a post. What a venerable bench of Bishops, what a learned and exemplary Clergy, adorned that period? Did not seven Bishops go to the Tower, for refusing to comply with a command of their Sovereign, which they thought unlawful? And when the times altered; were not eight or nine ready to part with their all, rather than to violate conscience, by taking contradictory oaths: And did not many of the Clergy do the same? At this period oaths are not regarded; but the most absurd are swallowed for preferment. — Even the Abjuration-oath, which was framed by that infidel, Lord Wharton, who said, at the time, that he had made an oath, which would damn half the Clergy, and starve the other. What a song

of

of triumph did this put into his and other infidels mouths against religion! Though seven Bishops were sent to the Tower, yet they were brought to a speedy and fair trial, and were acquitted. But what a different treatment did they meet with from their pretended deliverer King William? Were not several of them deprived by him on account of conscience, and not so much as allowed a small subsistence? We had then an English King on the throne, who had no separate interest from his people, and had not other subjects and dominions more beloved by him, where he exhausted their treasure. We had then a King, who made his subjects rich as well as himself, and lost his Crown, because he would not enter into alliances which were detrimental to his people. But our enemies succeeded in their schemes; for did not Sunderland (who turned Roman Catholic to deceive his master) and others, get a reward for betraying their country, as well as their Prince and benefactor. Did not the Confederates gain their ends in drawing us in to bear the expence and burthen of their quarrels? And did not Popery even obtain her's in getting the Pope's supremacy restored in France by the blood and treasure of England? For was not this business accomplished at the peace of

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Ryswick

Ryfwick by King William, with the sacrifice of a hundred thousand British subjects, and at the expence of a hundred millions of their money?

Your humble servant,

A N G L I C U S.

L E T T E R IV.

S I R,

THIS week a Letter of Mr. Hume's was inserted in your Paper, which asserts, that the Chevalier de St. George was in England in 1753, and at the Coronation, and that he renounced popery at a Chapel in the Strand. The veracity of these facts, I do not deny, though he is mistaken about the Chapel; it was not in the Strand, but in Gray's Inn-Lane. But the reflections of infidelity which he throws on his character, I cannot subscribe to, as his behaviour confronts such an assertion. For did not he read the prayers of the Church of England to his domestics, when there was no Clergyman present? But if he had been as loose in religion, as he is pleased to represent him, he would have been
more

more like himself. For is not this gentleman an advocate for atheism as well as suicide? Doth not he assert, that the world owes its existence to a fortuitous concourse of atoms? And doth not he speak of suicide in the ludicrous way of turning a few ounces of blood out of their natural channel? What reflections the Earl of Marshal may make on his character are not to be regarded, as they come from so worthless a person. For did not he attend the Spanish councils as a friend, and was not he so base as to betray them to Mr. Pitt? This piece of treachery was discovered by Mr. Pitt, when his proposal of seizing the Spanish ships was opposed in the Cabinet, which prevented his return to Spain. What is said about his cowardice, can be refuted by a cloud of living witnesses, for after his defeat at Culloden, when he was hunted from mountain to mountain, he discovered no dejection of spirit, but appeared the most lively amongst his followers, and endeavoured to divert their grief by a song, &c. If you insert this, I shall send you a letter of the Duke of Berwick's to the Duke of Fitz-James, dated from Geeta, August 7, 1734, which shews a courage when he was fourteen, which is not often met with.

Your humble servant,

A N G L I C U S.

L E T T E R V.

S I R,

I Have sent you a piece of history which is very little known, though it has been productive of very extraordinary consequences to these kingdoms. At the demise of Queen Anne, the Earl of Oxford was First Lord of the Council, both to the Chevalier de St. George and to the Elector of Hanover. And by his acting in this double manner, he secured the accession of the House of Hanover, and defeated the schemes in favour of the Stuart Family. For the Duke of Ormond would have proclaimed the Chevalier de St. George, at that time, if he had not been prevented from doing it by Lord Oxford, under the pretence that it was not then seasonable. But the part which the Duke of Ormond had taken in this business occasioned his exile; and the Earl of Oxford was sent to the Tower, by way of blind to the Tories, whom he had duped.

Your's,

A N G L I C U S.

L E T.

L E T T E R VI.

S I R,

THE following Letter was sent to Dr. Wake, Archbishop of Canterbury, by the Chevalier de St. George, in the year 1716, on account of his Address to the Clergy; in which he expresseth an abhorrence against the restoration of this Prince, as dangerous both to the liberties of the people and to the welfare of the Church. If you give this a place in your Paper, it may entertain some of your readers, as it comes from a grandson of Charles the First, and a brother of Queen Anne; who was such a patriotic Queen, as to give a hundred thousand pounds per annum, out of her Civil List allowance, to carry on the war, that she might ease her subjects: And she did not only do this, but she remitted the tenths and first-fruits, payable by the Clergy to the Crown; and besides, built many churches at her own expence; and has left a bounty to the Clergy. This Princess's heart was so entirely English, that she had scarcely a sufficiency to make an oblation at the holy eucharist. If other Princes had been actuated with the same affectionate regard

regard for the people, there had not been so many applications to Parliament, to make up deficiencies in the Civil List?

Your humble servant,

ANGLICUS.

LETTER of the Chevalier St. GEORGE.

“ Amongst the many indignities, under which we have suffered, nothing has moved us so much as a certain paper, that has reached us at our return to this place, published in your name, at the head of your Clergy; wherein you declare an abhorrence of all designs of our restoration, and a particular prejudice to our person as a Prince, whose re-establishment would be dangerous to the liberties of the people, and the welfare and security of the Church of England. What we have declared upon these heads, we were in hopes would have satisfied the minds of men. We have called God and man to witness, that we desire nothing so much as the happiness of our people; and that the most inveterate of our enemies have but to repent, and be forgiven. We have declared, and we repeat it again, that whatever relates to their religious or civil rights shall be left to be thoroughly considered and settled by the whole body of the Clergy, in a free convocation; and of the nation, in a free Parliament assembled. If then religion, liberty, and property, be in danger; if the public funds should not be safe, the national debt provided for, taxes diminished, grievances redressed; credit,

credit, commerce, and industry restored; if any one article of the least moment to the welfare and security of the Church or State should be wanting, let the blame lie at their door, to whose wisdom and conscience we refer it. Make yourselves happy; let that be your care;— it shall be ours to preserve you so. What has been said and daily published of us by a few mercenary writers, who are hired to asperse and paint us in the most odious colours, gives us no pain. But when the Metropolitan of a Church, whose principles are founded on the most religious loyalty, a Church for which our Royal Grandfather, of blessed memory, chose to sacrifice both his life and crown, a Church that owns no supreme Governor under God but its King, shall appear at the head of his Province, renouncing his legitimate Sovereign, in terms of bitterness and reproach, we must own ourselves moved, as a father would be to see his own son lift up his hand against him. It is our paternal concern that has prompted us to write this to you, without any spirit of resentment, as you may perceive; but only to prevent you and others from continuing in that uncharitable way of thinking, and incline you to bring into the right way that part of your flock which you have so openly and unadvisedly led astray. The Church of England has always been reputed the bulwark of the Monarchy, and shall be always favoured and protected by us."

L E T -

L E T T E R VII.

S I R,

THE following Letter of the Chevalier de St. George was addressed to the Rev. Mr. Charles Lesley, who was such a remarkable companion in the Christian cause. This gentleman was author of several learned and ingenious tracts, which will immortalize his memory; and was so successful against his adversaries, that he brought twenty thousand of them to the Church of England. What he wrote against the unitarian bretheren is well worth reading. He has driven them out of all their strong holds, and left them nothing to defend their forlorn and desperate cause but quibble, artifice and evasion. To shew what good Christians the Unitarians are, I have sent you an extract of an address which they made to his illustrious Excellency, Ameth Benameth, Ambassador of the mighty Emperor of Fez and Morocco, to Charles the Second King of Great Britain: * “ That God hath raised your Mahomet “ to defend the faith with the sword, as a scourge on

* See Mr. Lesley's Theological Works, Vol. I, Folio, page 297.

“ on the idolizing Christians, And we, for the
 “ vindication of your Law-maker’s glory, strive to
 “ prove that such faults and irregularities (not co-
 “ hering with the fashion of the Alcoran building,
 “ nor with the undoubted sayings of your prophet)
 “ were foisted into the scattered papers found after
 “ Mahomet’s death: And we do endeavour to
 “ clear, by whom, and in what time, such altera-
 “ tions were made in the first setting out of the Al-
 “ coran.” It would be no loss to us if these Uni-
 tarians, who at this time so greatly disturb our Is-
 rael by their pestilential writings, would withdraw
 themselves from our isle, and join the standard of
 their prophet Mahomet.

Your humble servant,

A N G L I C U S.

To the Reverend Mr. C. LESLEY,

URBINO, Nov. 29, 1717.

“ I thank you for the particular account you give me in
 your Paper of October 29th, of the affairs of Dr. Hoadley
 before the Convocation, to which there was a stop put, by
 prorogation, to prevent an inquiry into his doctrine, and (in
 all appearance) a just censure thereof, in their own ecclesi-
 astical way. This, with many other proceedings of the

M

Electop

Elect^r of Hanover, seem to be designed by Providence, to shew the Church and people of England how little secure their lives and privileges are under the present Government; for, by the best information I can have, the intrinsic spiritual power of the Church, or the power of the Keys, as it was exercised by the apostles and the most pure and primitive Church, in the three first centuries after Christ, have ever been thought an essential right of the Church of England, so that it may inquire into the doctrines of its own members, and inflict ecclesiastical censures, not extending to any civil punishment. Now, the civil Government putting a stop to such proceedings, is, in effect, the taking away that undoubted right of the Church, which, if it please God to restore me to my own just right, I am firmly resolved to maintain to it. The many and repeated assurances I have given, of maintaining inviolably to the Church of England all her just rights and privileges, secured to her by so many laws, of confirming those rights in our first Parliament, and of giving what further reasonable security, on that head, shall then seem good to our people, is, I think, more than enough to quiet and satisfy the most scrupulous and apprehensive, as to the security that Church will enjoy under our lawful Government. And if people would but compare what they now feel and see, with what they may then expect, the conclusion cannot but be very much to my advantage, for opening of the eyes of those now deluded, and convincing them, that doing justice to me is the only solid foundation for a lasting peace and happiness both in Church and State. Having so fair an opportunity, I could not but signify thus much to you; and you may communicate it to whom you think

think fit. I doubt not but the Convocation will now soon meet again, for it would be too gross to put it off a second time; and then, to be sure, it will take the case of Doctor Hoadley again under its consideration; and I shall be glad to hear from you what is done in it. I am the more glad of your good health, that you know how concerned I was at its not allowing you to stay longer in this climate, which agrees better with my health than my inclination; but I hope, in God's mercy, better times may come. I wish we may soon meet where we both so much desire to be; where I shall be able to shew you the singular regard I have for you.

“ J. R.”

L E T T E R VIII.

S I R,

SOME time since I sent you an account of the Earl of Oxford's double dealing at the demise of Queen Anne, who was first Lord of the Council both to the Chevalier de St. George and to the Elector of Hanover. I now send you a continuation of this duplicity in the Earl of Kinnoul, who married a daughter of the Earl of Oxford. This Nobleman went to Rome with his lady, and gained admittance into the Chevalier's Court as a friend, and had

had the title of Duke of Inverness conferred on him by that Prince. One day the Earl of Winton, who was then in exile, for being concerned in the year 1715, told the Chevalier that he had a traitor in his house, and to convince him of it, he would draw up an imaginary plan of his restoration, which none should know of but your M——, the Duke of Inverness, and myself, and if that goes to St. James's, he said, that you will not suspect me for sending it; he said, that he should not. This the Earl of Winton did, and it went to St. James's. When the Chevalier found him thus treacherous, he dismissed him from his Court, and he was received at his return by the Duke of Newcastle. The Earl of Bolinbroke was likewise so base as to go to this poor exiled Prince's Court on the same mean errand, to betray to the Minister what passed there; but at his return had the honesty to say, that this Prince was more like an angel than a man.

Your humble servant,

ANGLICUS,

LET-

L E T T E R IX.

In Answer to ANGLICUS's.

S I R,

YOUR Correspondent, Anglicus, whose letter you published in your Gazetteer of Oct. 1st. has committed many mistakes. The Earl of Kinoul, who married the Earl of Oxford's daughter, was probably never at Rome after his marriage, and certainly was not created Duke of Inverness by the Pretender. His brother, Colonel John Hay, who was in the Rebellion, 1715, did attend the Pretender to that city, and resided at the Pretender's Court as a sort of Minister for several years: Was created Earl of Inverness either by his own merit or that of his wife, who was the Pretender's mistress, and sister to the present Earl of Mansfield. She was the cause of all the ill usage and insults poor Princess Sobieskie received from her husband. The Earl of Winton, whom your Correspondent calls Wenton, was of so simple a character that no plan drawn up by him would have been regarded by the Pretender, or worth transmitting to the Court of London. He was little respected by the Pretender, and almost
 allowed

allowed to starve at Rome. I remember to have heard a Nobleman, who in his travels visited Rome, say that he received a message from Winton by Abbe Grant, with some high compliments, begging to be allowed to pay him a visit. He answered by the Abbe, that he had so many relations on that side, that if he saw one of them, he must see them all, otherwise he would have been happy in the honour his Lordship meant to do him. To which Lord Winton replied, that he was happy to find his cousin Deskford so wise, as he had lost four or six thousand pounds a year for them, and had not so much as thanks for it. This young Nobleman was taken ill at Rome of an ague, and received a message from Mrs. Hay, Countess of Inverness, with whom she was nearly connected, that she would be glad to attend him in his illness. He replied that his illness was of the feverish kind, and might be increased by the company of a lady: He therefore begged leave to decline the honour. Lord Bolinbroke, whom your Correspondent calls Earl of Bolinbroke, was, some time after George the First's accession, Minister to the Pretender, but he soon came to have a perfect contempt for him and his Minister's agents and followers, as you will see in his

his letter to Sir William Wyndham, published a little before or after his death.

Your humble servant,

SCOTUS F—S.

N. B. Colonel Hay held all his life a very good estate in Scotland, inherited from his mother, and was thereby under little temptation to become spy for our Court; though I believe he did retire to Avignon before his death, as did his wife's brother, Mr. Murray, Earl of Dunbar, the Pretender's Prime Minister. After Colonel Hay's death his nephew, the late Archbishop of York, inherited the estate.

L E T T E R X.

In Answer to SCOTUS's.

S I R,

I Saw in your Paper, November the 8th, a Letter signed Scotus, which mentions some mistakes in a Letter, which was inserted October 1st. The mistake of Wenton is not mine, but an error of the press.

prefs. The person, from whom I received the account, might mistake one brother for another. But though there may be a mistake about the person, yet there may be none about what is said about the Earl of Winton: The weakness which he alledges doth not invalidate the fact, as this affair did not require any extraordinary parts in that nobleman. But the Earl of Winton was not so deficient as his friends thought it necessary, for his interest, to suggest before and after his trial. For if his advice, in the year 1715, had been followed, there had been no defeat at Preston, as he opposed the march of the Scots into England. What he urged was, that they should leave Edinburgh and Stirling; and attack Dumfries, Glasgow, and other places in their way, and join the western clans; and then open a communication with the Earl of Mar. If this had been done, the Government-army would have been much inferior to theirs. But he might be put upon making this proposal to the Chevalier by others, as there was a general dislike to Inverness in his Court. What he saith about Inverness's Lady being the Chevalier's mistress, is not well founded, but is taken up from surmise and idle report. What wonder is it he should be so averse to dismiss from his
Court

Court the husband of a Lady to whose Family he was so greatly attached. He made her brother Governor to his son, and conferred on him the title of Earl of Dunbar; and it is said, that he extended his favours to another branch of the Stormont family. This may account for the Chevalier's conduct, without having recourse to scandal. The Princess Sobieskie was afterwards concerned, that she had been imposed upon in this affair, and shewed great regret for it in her last illness. The Chevalier's behaviour is commendable, in refusing to displace a servant, till he was convinced of his treachery; but the scheme of the Earl of Winton made the discovery. Though his Lady, the Pope, and Dr. Berkeley, a clergyman of the Church of England, laboured the removal of this nobleman; yet he would not do it till he found him faulty. He signified to the Pope, if he could not have the liberty of choosing his servants at Rome, that he would go to Turkey, and reside there. What he saith about the Chevalier suffering the Earl of Winton almost to starve at Rome, doth not correspond with his humane character. Did not he allow a pension to Lord George Murray, grandfather to the Duke of Athol, though his son, Prince Charles,

N

refused

refused to see him, on account of his refractory conduct, the night before the battle of Culloden.

Your humble servant,

A N G L I C U S.

L E T T E R XI.

S I R,

I Have sent you the Speech which King James made to the Scotch officers in the garden of St. Germain's, who had served under Lord Dundee, a nobleman who inherited the heroism and bravery of his namesake, the great Marquis of Montrose. What an ornament were these illustrious heroes to their country! What wonders did they achieve against those wild Fanatics, the Covenanters, who could murder in cold blood; and, when taken, would not own it to be a murder, to save their lives! When hopes of saving King James were lost, they, in obedience to his commands, capitulated with the Government of Edinburgh, to be sent to France; and when brought there, they were put into garrisons in French Flanders, and had an allowance according to their different ranks in
Scotland;

Scotland; and the King of France was so generous as to continue it after the losses, which he had sustained at La Hogue and Cherburgh. But when the hopes of King James's restoration were retarded by these losses, they were so generous as to intreat King James to reduce them to private centinels, that they might not be thus burthensome to the French King, as they did no duty; but assured him at the same time, that they would serve him in the meanest capacity, and undergo the greatest afflictions, till it pleased God to restore him. King James commended them for their generosity, but would not accept of their proposal. He told them, that Gentlemen, who had served in such honourable posts, as they formerly enjoyed, and lived in such affluence, could never undergo the fatigues and hardships of private centinels. — Your's,

ANGLICUS.

*King JAMES's Speech to the Scotch Officers, in the Garden
of St. Germain's.*

“GENTLEMEN,

“My own misfortunes are not so nigh my heart as yours; it grieves me beyond what I can express, to see so many brave and worthy Gentlemen, who had once the prospect of being the chief officers in my army, reduced to the stations of private centinels. Nothing but your loyalty, and that of

a few of my subjects in Britain, who are forced from their allegiance by the Prince of Orange; and who, I know, will be ready on all occasions to serve me and my distressed Family, could make me willing to live. The sense of what all of you have done and undergone for your loyalty hath made so deep an impression in my heart, that if ever it please God to restore me, it is impossible I can be forgetful of your services and sufferings. Neither can there be any posts in the armies of my dominions but what you have just pretensions to. — As for my son, your Prince, he is of your own blood, a child capable of any impressions; and as his education will be from you, it is not supposable that he can forget your merits. At your own desire you are now going a long march, far distant from me; — I have taken care to provide you with money, shoes, stockings, and other necessaries. Fear God, and love one another. Write your wants particularly to me, and depend upon it always to find me your parent and King.”

Having thus ended his most gracious Speech, his Majesty asked every particular officer his name, and wrote it down in his pocket-book; then made them a bow, with his hat in his hand, prayed God to bless and prosper them, and so left them.

The following was inserted in the GAZETTEER, but not as a Letter.

S I R,

The Papers have mentioned the King of Sardinia as a descendant from the Princess of Henrietta, daughter of Charles the First, but not the Kings of France and Spain
The

The Princess Ann Mary, daughter of Philip Duke of Orleans, and of Henrietta, daughter of Charles the First, married the Prince of Piedmont, afterwards Duke of Savoy, by whom she had two daughters, Mary Adelaide, born 1685, and married, in 1698, to Lewis Duke of Burgundy, eldest son of the then Dauphin of France, grandson to Lewis the Fourteenth, from whom the King of France is descended; another, named Mary Louisa Gabriella, born 1688, and married, 1701, to Philip Duke of Anjou, second son to Lewis the Dauphin, and Grandson to Lewis XIV. King of France, who was afterwards King of Spain, from whom the present King is descended. When the Stuart Family is extinct, what a powerful Pretender shall we then have? Did not the Duchess of Savoy, grandmother to the present King of Sardinia, enter her protest, when the Act of Settlement was made by King William?

Your humble servant,

ANGLICUS.

L E T T E R XII.

S I R,

I Send you some particulars about the Duke of Monmouth, to insert in your Paper, which are but little known, and may be a curiosity to some of your readers. When the Duke of Monmouth made

made this expedition to England, he was countenanced in it by the Prince of Orange, as he pretended that his design of going was to bring about a republic in that kingdom. But when the Prince of Orange understood that he aimed at the Crown, he was greatly alarmed, and sent an express to his father-in-law, King James, to acquaint him what number of forces he and Argyle had, and where they intended to land; and offered to come in person himself to head the army against him. This intelligence put a speedy end to the rebellion, which might not have been so soon quashed, if the Prince of Orange had not perceived that he caught at the Crown, which he longed so much for himself. King James is blamed for cutting the Duke of Monmouth off so hastily, and denying to hear what he had to say to him before his death: But this was owing to the advice of the Earl of Sunderland, and others of the King's Council, who deceived the King in this matter, as they well knew that he would make discoveries, which would defeat the Revolution, which they were then meditating to effect, by putting the King upon measures to alienate the affections of his people from him. When the Prince of Orange was told by some, who were ignorant of the grand secret between

between

tween them, that the Earl of Sunderland had turned Roman Catholic, he, without surprise, merrily replied, " let him turn any thing, rather than turn " out."

Your humble servant,

A N G L I C U S.

L E T T E R XIII.

S I R,

I N the course of my correspondence with you, I have occasionally mentioned Queen Anne and her great and uncommon attachment to the people; I now take the opportunity of saying something about her sister, Queen Mary, which will be no disagreement to her character, but render it more amiable. For what can be a greater recommendation to a person than filial affection; was not this a duty which was held in high estimation by the very heathens, whom the sunshine of revelation had not reached? Even though parents should not behave properly, yet this will not make them to forfeit the duty to which they are intitled from their children. But King James, with all his faults, was not wanting in his affection to them; what a regard did he discover for the
Princes

Princess Anne, whom he attended in the night, when she was indisposed, and supplied all her profuse expences upon the least intimation, though he was so frugal towards himself? Did not he even call her his dear child, when she was taken by artifice to countenance the confederate Lords against him, and said, that if she should miscarry by that journey, that he should be troubled as long as he lived? And one of the first things he did when he came to the Crown, was to let the Prince of Orange know how desirous he was to maintain a perfect amity with him, and to converse with him rather as a father, than as an ally and a neighbour. It was three years before they could prevail with this Princess to give her consent for the Prince of Orange to act against her father, though Dr. Burnet, with all his oratory, was one of the grand agents in this business. And after it was obtained, and the Prince gone on this expedition, Captain Morehead, a Scotch gentleman, who was at that time doing duty in the Palace, heard her cries where he was. And when she was seized with the small-pox, which put an end to her existence, she had the fifth commandment continually in her mouth; her distress of mind was at that time so great, that it even extorted a promise from
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the King in favour of his exiled friends; this was done to mitigate the excessive grief under which she then laboured; if the truth of this should be questioned, recourse may be had to a letter of Bishop Ken's, which he sent to Dr. Tennison, Archbishop of Canterbury, who attended her as a spiritual confessor in those awful moments, when crowns and sceptres lose all their dazzling splendour, and a good conscience is a gem of a most inestimable value! He reprimands him for his neglect of duty, when this poor Princess discovered such favourable symptoms for him to work upon; this good man was concerned for her better part, and wished that he had taken methods to promote its eternal welfare when he was Chaplain to this Princess in Holland, he, by his undaunted zeal for honour and justice, obliged one of the Prince's favourites to marry a young lady of the Princess's train, whom he had betrayed; by this spirited conduct he so exasperated the Prince, that he threatened to turn him away; And when he was a Prebend of Winchester, he refused to admit Eleanor Gwyn, one of the King's mistresses into his house, saying openly, *that a woman of evil repute ought not once to be endured in the house of a clergyman*, and forced her to seek other lodgings!

and the King was so far from resenting his behaviour on this occasion, that as soon as the see of Bath and Wells became vacant, by the removal of Dr. Mew to Winchester, he of his own accord gave orders for Dr. Ken to succeed him. In King Charles's last sickness he closely attended him for three whole days and nights, in which time the Dutchess of Portsmouth, ancestor to the Duke of Richmond, coming into the King's-chamber, he prevailed with his Majesty to have her removed, and so effectually represented the injustice he had done to his Queen, that he sent for her before he died, and asked her pardon for transgressing his marriage-bed, and received her forgiveness. It was this Dutchess who brought into the ministry of Charles the Second that treacherous and deceitful wretch the Earl of Sunderland, whom he left a fatal legacy to his brother, who by artifice and double dealing effected his ruin.

Your humble servant,

A N G L I C U S.

L E T.

, L E T T E R XIV.

S I R,

I Have sent you an account of the massacre of Glencoe, with the copies of the orders sent to the officers, and likewise a copy of King William's, which Secretary Dalrymple forwarded. What a strange sound must this tragical affair have in Protestants ears, who only expect to hear of such horrid deeds among Papists, Turks, and barbarians. And for what were these barbarous orders given? Because they at first scrupled to take the oaths to Government, which they afterwards consented to; and would have done it before the expiration of the time limited by proclamation, if Colonel Hill, to whom they applied, would have administered them; but he told them, that it was not his province to do it, but a magistrate's; on this disappointment they posted to a Sheriff; but, by the inclemency of the weather, were not able to reach him till the day after the time limited. At first he scrupled to administer them, as the time was elapsed; but afterwards consented. After this Major Macdonald went home, lived quietly under the Government, and the evening before his murder played at cards with the officers;

officers; and was in the morning shot through the head, while he was giving orders to his servants for the entertainment of his murderers: But would it not have been cruel to have murdered them, though they had not taken the oaths, as they are solemn things, which are not to be taken at random and with a doubting mind. Such appeals to Heaven should not be made to do what we think wrong, as this would be an affront to God, and calling for vengeance on our heads. How hard was the fate of these Gentlemen, who were under the fatal necessity of losing their lives or hazarding their souls! Was this liberty of conscience, which the sons of Freedom so greatly plead for. There were two sets of instructions about this black affair, which are mentioned in the Gazette. The first on the 11th of January, and the other on the 16th of the same month, 1692. The instructions of the 11th did expressly order fire and sword against all the Highland clans, who had not taken the oaths. But when the Marquis of Carmarthen heard of these unprecedented orders from Secretary Dalrymple, he represented it to King William as a thing unknown in these countries, which were governed by law; and likewise told him, that it would sound harshly in
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the ears of those, who had never been accustomed to such language from their native kings. The remonstrance of this nobleman procured a mitigation in the instructions. Dalrymple was of so cruel a disposition, that in one of his letters, he saith, "just
 " now Argyle tells me, that Glencoe hath not taken the oaths; at which, *I rejoice*: It is a great
 " work of charity to be exact in rooting out this
 " damnable sect." And another letter of this shameful Secretary has the following words: "The winter is the only season in which we are sure the
 " Highlanders cannot escape us; nor carry their
 " wives, bairns, and cattle, to the mountains."

Your humble servant,

A N G L I C U S,

A Copy of the Orders, which Robert Campbell, of Glencoe, received from Major Duncanfon.

BALLACHOLIS, Feb. 12, 1693.

S I R,

YOU are hereby ordered to fall upon the rebels, the Macdonalds of Glencoe, and put all to the sword under seventy. You are to have especial care that the old Fox and his sons do upon no account escape your hands. You are to secure all the avenues, that no man escape. This you are to put in execution at five o'clock in the morning precisely;
 and

and by that time, or very shortly after it, I will strive to be at you with a strong party. If I do not come to you at five, you are not to tarry for me, but to fall on. *This is by the King's special command*, for the good and safety of the country, that these miscreants may be cut off, root and branch. See that this be put in execution without feud or favour, else you may expect to be treated as not true to the King or Government, nor a man fit to carry a commission in the King's service. Expecting you will not fail in the fulfilling hereof, as you love yourself, I subscribe these with my hand.

ROBERT DUNCANSON.

Copy of the Orders, which Major Duncanson received from Lieutenant-Colonel Hamilton.

BALLACHOLIS, Feb. 12, 1692.

S I R,

PER second to the Commander in Chief, and my Colonel's orders to me, for putting in execution the service commanded against the rebels in Glencoe, wherein you, with the party of the Earl of Argyle's regiment under your command, are to be concerned; you are therefore to order your affairs so, as that the several posts already assigned to you, be by you and your several detachments fallen in action with precisely, by five o'clock to-morrow morning, being Saturday; at which time I will endeavour the same, with those appointed from this regiment for the other places. It will be most necessary you secure those avenues on the *south* side, that the old Fox nor none of his cubs get away. The orders are, that none be spared from seventy of the sword,

nor

L E T T E ' R XV.

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nor the Government troubled with prisoners. This is all until I see you.

From your humble servant,

JAMES HAMILTON.

Please to order a guard to secure the ferry, and the boats there; and the boats must be all on this side the ferry, after your men are over. For their Majesties service, for Major Robert Duncanson, of the Earl of Argyle's regiment. — WILLIAM R. As for Macjan of Glencoe, and that tribe, if they can be well distinguished from the rest of the Highlanders, it will be proper, for the vindication of public justice, to extirpate that set of thieves.

W. R.

This was directed to Sir Thomas Levingston and Colonel Hill; and was sent by the Secretary Dalrymple.

L E T T E R XV.

S I R,

YOU declare that your Paper is open to what can be said for or against the Revolution, and do not fear but the advocates for this glorious event will gain the laurel in the contention. I am of no party, but a friend to my country, and applaud those who consult its interest, and scorn to sacrifice it to private and mercenary views: Men of weather-cock

weather-cock principles I hold in detestation, who exclaim against measures when out, which they adopt when in. Did not that idol Chatham do this? It is not men, but measures which I enter the lists against; and what I advance on this subject will be facts, which will not bend to artifice or idle declamation. Let the Whigs come forth and name the blessings which we derive from this event. Were not the grievances which they complain of in King James's time of Whiggish manufacture? Were they not done by the traitor Sunderland, to effect a Revolution in favour of the Prince of Orange? If a Revolution had not been in view, these had not existed. How base! How diabolical was the behaviour of the Prince of Orange against his father-in-law, and uncle! Has he not the effrontery to say, in his declaration, "that he had nothing before his eyes but the preservation of the Protestant religion, and the security of the laws and liberties under a just and legal government:" And he likewise mentions things done by evil counsellors, one of whom had openly turned to the profession of the Romish church. What grimace this! What base deceit doth this discover in William, when he himself was a friend to the Pope, and when he well
knew

knew that the person who had turned Roman Catholic was staunch to his cause, had a principal hand in effecting the intended Revolution, and had assumed this profession to deceive and ruin his master ! But to carry on the farce he excepts him in the act of indemnity, though, at the same time he was more trusted by him than any other, and was in the year 1697 preferred to the office of Chamberlain of the Household ; but as this was disrelished by all parties, he resigned this office to the Earl of Dorset for a sum of money. What a base and dissembling character doth this betray ! And if you add to this the horrible massacre of Glencoe, together with the foul crime, which his good friend Dr. Burnet lays to his charge ; doth not all this monstrous, this complicated wickedness, put him in the blackest list, and rank him amongst the most abandoned, the most dissolute of mortals ! To enumerate some of the blessings from this memorable event, do not we pay eighteen shillings in the pound, instead of three-pence ? Have we not a debt, funded and unfunded, of near three hundred millions, instead of a ready stock of eight hundred thousand pounds ? Have not excise-laws been extended, which expose our houses night and day to the visits of excisemen ?

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Have not oaths been so greatly multiplied, as to involve numbers in perjury? Was not the Pope's supremacy restored in France by the blood and treasure of England? Did not the Prince of Orange enter into a league with Pope Innocent the Eleventh, and swear that he would make no peace with France, till she had made reparation to his Holiness? Did not this Prince deprive several Bishops, because they would not be guilty of perjury? Did not he abolish episcopacy in Scotland, and establish Presbytery on its ruins? Was not the oath of the King's supremacy laid aside for some time to oblige the Pope? And it is no wonder that such a person should say on his dying bed, "What must I do? Where am I going?" And was not Lord North and Gray one of Job's comforters to him in that glooming season, who put his head between the curtains, and told him that he was going to the devil.

Your humble servant,

A N G L I C U S.

L E T -

L E T T E R XVI.

S I R,

I Have sent you the Letter which I mentioned, which will effectually wipe off the aspersions of cowardice, which have been thrown on the character of the Chevalier de St. George. How hard this poor Prince's fate, to be persecuted while alive, and not allowed when dead to lie undisturbed in the silent grave! What a misfortune to him to be descended from Kings, to have pretensions to a kingdom, as this deprived him of a common residence there, and occasioned a price to be set on his head! Nay, did not this even deprive him of a residence either in Protestant or Popish countries, and made him to be banished from France? Thus he was made a scape-goat for the people, and was sent into the wilderness with all their sins upon his head unpitied.

Your humble servant,

A N G L I C U S.

A Copy

A Copy of a Letter from the Duke of Berwick to the Duke of Fitz-James.

GÆTA, Aug. 7, 1734. N. S.

DEAR BROTHER,

THE siege of Gæta is now over, blessed be God ; and though a very short one, I suffered more while it lasted than in any siege I have been heretofore present at.

You may easily imagine the uneasiness I talk of, were my anxiety and concern for the person of Charles Prince of Wales. The King, his father, sent him hither under my care, to witness the siege ; and laid his commands on me, not only to direct him, but even to shew him every thing that merited his attention ; and I must confess, that made me pass some as uneasy moments as ever I met with from the crosslest accidents of my by-past life. Just on his arrival, I conducted him to the trenches ; where he shewed not the least surprise at the enemy's fire, even when the balls were hissing about his ears. I was relieved the day following from the trenches ; and, as the house I lodged in, was very much exposed, the enemy discharged, at once, five pieces of cannon against it ; which made me move my quarters. The Prince arriving a moment after, would, at any rate, go into the house, though I did all I could to dissuade him from it, by representing to him the danger he was exposing himself to ; yet he staid in it a very considerable time, with an undisturbed countenance, though the wall had been pierced through with the cannon-ball. In a word, this Prince discovers, *that in great Princes, whom Nature has marked out for heroes, Valour does not wait the number of years.* I am now, blessed be God
for

for it, rid of all my uneasiness, and joyfully indulge myself in the pleasure of seeing the Prince adored by officers and soldiers. His manner and conversation are really bewitching; and you may lay your account, that were it otherwise, I would not have kept it a secret from you. We set out for *Naples* in a day or two; where I am pretty certain his Royal Highness will charm the *Neapolitans* as much as he has done our troops. The King of *Naples* is much taken with his polite behaviour; and there is not the least necessity of suggesting to him what is either proper for him to do or say. I wish to God, that some of the greatest *Sticklers* in *England* against the family of Stuart, had been eye-witnesses of this Prince's resolution during that siege, I am firmly persuaded they would soon change their way of thinking. In his very countenance, I discover something so happy, that presages to him the greatest felicity. I flattered myself, that this particular account would give you pleasure: And for my personal concerns, I tell you I am in perfect good health. Time will not allow me to say any more. I shall write you more fully from *Naples*; and, in the mean time, be persuaded, *dear brother*, that my affection toward you is beyond expression.

B E R W I C K,

L E T T E R XVII.

S I R,

AS the Public of late have been entertained with various letters of great personages, I have sent you one for insertion, with which the world

world is little acquainted. It was written by the Chevalier de St. George to his sister Queen Anne, in the year 1712. It was this letter that induced her to send Duke Hamilton on an embassy to her brother; which he did not live to execute, as he was stabbed in cold blood while sitting by Lord Mackartney, who was Lord Mohun's second, after his Lordship had fallen in the duel, which he had with the Duke. After Lord Mackartney had done this base and cowardly deed, he fled to Hanover, that he might not be called to an account for it; and did not return from thence till after Queen Anne's demise.

Your humble servant,

A N G L I C U S.

Letter from the Chevalier de St. George to his Sister Queen Anne.

MADAM,

THE violence and ambition of the enemies of our Family and the Monarchy have too long kept at a distance those, who, by all the obligations of Nature and Duty, ought to be more firmly united, and have hindered us from the proper means and endeavours of a better understanding between us, which could not fail to produce the most happy effects to ourselves, our family, and our bleeding country. But whatever the success may be, I have resolved now to break through

all reserve, and to be the first in an endeavour so just and necessary. The natural affection I bear you, the regard I shall have to the charge of my dying father, to remember you were his daughter, and my sister, the consideration of our mutual interest, honour, and safety, and the duty I owe to God and my country, are the true motives that persuade me to this address, and to do all that is possible for me to come to a perfect union with you. It was not any vain ambition, but evident honour and necessity that forced me to take the title, and to claim the right belonging to me, by all laws, divine and human. I had deserved to be thought the unworthy offspring of our father, and royal ancestors, if I had been capable of foregoing their inheritance, or renouncing my birth-right. Though I can never abandon my own just claim, but with my life, yet as I consider, with great pity, the sad corruption of our country, so the sincere love I bear to yourself makes me put the most affectionate allowances and constructions on your accepting, what perhaps you thought at that time you durst not refuse, without danger to your own person. And you may be assured, Madam, that I am desirous to owe to you, rather than to any living, to be put in the way of recovering my right. It is for yourself that a work so just, and so glorious, is reserved. The voice of God and Nature call you to it: The earnest desires of your father and grandfather, and our royal ancestors in heaven, enjoin it: The preservation of our family, the preventing unnatural wars, require it: The public good and welfare of our country recommend it to you, to rescue it from present and future evils; and withal, your own good nature promises it, which is your peculiar character, and
which

which has appeared in your clemency to many of my faithful friends and servants, whose lives were so greedily sought after; and I take this opportunity thankfully to acknowledge your goodness in it. That goodness, and your natural affection to a brother, from whom you never received any injury, cannot but incline your heart to do him justice, and to retrieve the peace, honour, and felicity of your country, by the alteration of a settlement, that is so prejudicial to your brother and your family, so contrary to the laws, and to your own immortal honour and happiness; and which must necessarily involve these unhappy nations further in blood and confusion for many ages.

It is in your power, Madam, to prevent all these fatal consequences; to gain yourself a just and endless renown; to give a new life and lustre to your family; and to secure to yourself the perpetual love and gratitude of a brother to so just, so kind, and so wise a sister. As it is in your power, I cannot suffer myself to doubt of your good inclinations, nor of the pleasure you will have to do this justice. And I do here assure you upon honour, that in that case, no terms of accommodation which you can desire for yourself, shall be refused by me. And if you will admit of any friend, in my name, to discourse with you, or any intrusted by you, you shall find that what I have now said, I mean it in the utmost extent, which your own reason, or your own heart, can propose.

I am satisfied, Madam, that if you will be guided by your own thoughts, you will readily comply with so just a proposal; and prefer your brother, the last of your name, to so very a remote a relation, whose friendship you have no reason

son to rely on or to be fond of; and who will leave the government to foreigners of another language, another interest, and even of a religion different from that of the nation.

As to my religion, if it is an objection, yet the severest censor cannot say it is my fault; and I do assure you, Madam, that as I shall not refuse any proper opportunity of free conversation, and of inquiring more fully into any essential difference in these matters, so whatever shall be my private opinion, it is my unalterable resolution to make the law of the land the rule of my government; and to preserve the Church of Englnd, as by law established. In perfecting this happy union of our hearts and measures, to which I now intreat you, many reasons may convince you, that no time is to be lost; and the present temper of the nation seems no way indisposed to resettle the government on its just and ancient foundations, or to approve of so happy an agreement. It rests on you, Madam, to conclude it; and it will be a particular blessing to us and our country, if the rights of the Crown and happiness of the people may once more be settled without blood; — surely all the most sacred ties imaginable oblige us to endeavour it. As I shall always have the satisfaction of having proposed this fair and friendly way, preferably to all others, so I shall on my part neglect nothing, that may further contribute to a true harmony and a happy understanding between us; and for restoring the real honour and felicity of a great and brave people, who are almost sinking under present weights, and have reason to fear greater; who have no reason to hate me, and whom I must still and do love as my own. I have made this effort towards our mutual happiness and a friendly accommodation,

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with

with a true brotherly affection; with the plainness and sincerity that becomes our rank and relation; and in the most private manner I could at present contrive: And will be guided by you in the prosecution of it; relying intirely on your knowledge and experience as to the means and instruments; and assuring you, that I shall have the greater pleasure to depend on your advice and friendship in all things, not only as a sister, but as a mother; for as such I hope you will give me reason and leave to esteem you. And you shall find me as dutiful as if I were indeed your own child. And I shall always regard, and honour, and treat you, in all respects, as Queen of England.

And now, Madam, pray allow me to conjure you, as you tender the honour of God, the salvation of your own soul, the establishment and preservation of our ancient royal family, and the safety and welfare of our country, that you would meet me in this friendly way of composing our difference, by which only we can hope for those good effects which will make us both happy, yourself more glorious than in all the other parts of your life, and your memory dear to posterity. I have spoke to you from my heart; I have delivered my own soul; and I have a better opinion of you than to doubt of success; for I am, with all esteem, as well as affection, Madam,

Your's,

LET.

L E T T E R. XVIII.

S I R,

I Have sent you a letter to insert, which was written by the late Duke of Wharton, after his attainder, to his sister, Lady Anne Holt, afterwards *Saxe* Coke: It is dated, Madrid, 1726. This nobleman was one of the writers of the True Briton, in 1723, and son of the famous Lord Wharton, that framed the Abjuration Oath, Comptroller of the Household to King William III. and created an Earl, in the year 1706, by Queen Anne. He published reasons for his change of sentiments, which were dispersed through Europe; in which he mentions his father's reasons for the active part he took against King James; but asserts, what his father said about supporting the Hanoverian succession is fallen to the ground; and enumerates the following particulars: To wit; " repealing the triennial act; introducing " standing armies and martial law, by authority of " Parliament; overwhelming the nation with ex- " orbitant taxes; sacrificing its honour and treasure, " in enlarging the dominions of Hanover; disre- " garding the act of Limitation; abolishing the " liberty

“ liberty of the press : and throwing the Constitu-
 “ tion into the mould of Corruption.”

Your humble servant,

ANGLICUS.

To Lady JANE HOLT.

DEAR SISTER,

MY name has been so often mentioned of late in the public Prints, and consequently the subject of private conversation, that my personal friends (you in particular) may with reason expect to know from myself, what steps I have taken, and what were the reasons of my present resolutions. As to the reasons of my conduct, I do not think proper to write them directly to you; I must refer you to some Papers you will soon see published through all Europe: I will not trust the good manners, or the good nature of my enemies, by writing any thing to you, that might expose you to trouble, for it would sharpen the prosecutions begun against me, if you should suffer the least inconvenience for your tenderness to me. Whatever relates to myself gives me no uneasiness, every virulent vote, every passionate reproach; and every malicious calumny against me, are so many real commendations of my conduct; and while you and my sister Lucy are permitted to live quietly and securely, I shall think our family has met with no misfortune, and has no claim therefore to the compassion of its truest friends. I know your concern and affection for me, and I write chiefly to give you
 comfort

comfort, not to receive any from you, for I thank God I have an easy contented mind, and that I want no comfort; I have some hopes, I have no fears, which is more than some of your Norfolk neighbours can say of themselves. I desire your prayers for the success of my wishes, and the prosperity of my family. I scorn the false pretended compassion of my enemies, and it would grieve me much more to receive the real pity of my friends. I shall not wonder if at first you be affected with the warmth of the proceedings against me, and should shew some concern at the attempts to strip our family of its title, and to rob them of their estates; but you will soon change your mind, when you consider that my real honour does not depend on Walpole, or his master's pleasure. That a faction may attain a man without corrupting his blood, and that an estate seized for a time, by violence and arbitrary power, is not irrecoverably lost. The word *late* is now become the most honourable epithet of the peerage; it is an higher title than that of Grace, and whenever you hear me spoke of in that manner, I beg you to think as I do, that I have received a mark of honour, a mark dignified by the Duke of Ormond, Earl Marishal, and others. You that have often read Lord Clarendon's History, must needs know, that during the reign of Cromwell and the Rump-Parliament, the whole peerage of England was stiled the late House of Lords. There were then no want of late Dukes, late Earls, and late Bishops; and why should that now be reckoned a reproach to a single Peer, which was then the distinguishing title to the whole body? Was that impious usurper Cromwell the fountain of honour? Had he, who murdered one King, any more power to taint the blood

of

of his fellow subjects, than his illustrious successor, who had fixed the price upon the head of another. For as Lord Harcourt finely observes in his speech on Dr. Sacheverel, there is little or no difference between a wet martyrdom and a dry one. Can a high commission-court at present, or a secret-committee tarnish the honour of a family? Is it a real disgrace to be condemned by Macklesfield, Harcourt, Townshend, or Trevor? Is it a dishonour to be robbed of a private fortune, by those who have stripped the fatherless and widow, who have sold their country, who have plundered the public? No, my dear sister, assure yourself that this unjust prosecution is a lasting monument erected to the honour of our family: It will serve to render it illustrious to after ages, and to atone for the unhappy mistakes of any of our misguided ancestors. If it should end with me, it would however, have out-lived the liberty of England. Those honours which we received at first from the Crown can never be more gloriously interred, than in the defence of the injured rights of the Crown, than in the cause of the rightful Monarch of Britain, the greatest of Princes, and the best of masters: But I forget myself by enlarging too far on a subject that may not be so conveniently mentioned in a letter to you. My zeal for my country, my duty to my Sovereign, my affection to you, and my respect to my family, and its true honour, have carried on my pen further than I intended. I will only add, that no change in my circumstances, ever shall lessen my tender concern for you, or my sister Lucy, to whom I desire you would present my love; and charge her, as she values my friendship, never to marry without my consent. Be assured, that no distance of place,
nor

nor length of time, shall abate my affection for you; and my enemies shall find whenever I return to England, it shall be with honour to myself, and with joy to my friends, to all those I mean who wish well to the Church of England and to their native country. Neither shall any thing ever tempt me to abandon that cause, which I have deliberately embraced, or to forsake that religion wherein I was educated. Wherever I am, I shall always be, dear sister,

Your sincere friend, and brother,

MADRID, June 19,
N. S. 1726.

W H A R T O N.

L E T T E R XIX.

S I R,

I Have sent you another letter of the Chevalier de St. George's, to insert in your Paper, which he sent to the Earl of Barrymore, Colonel Cecil, and Dr. Beaufort, to put in the Duke of Argyle's hands. This commission they executed; and for doing it they were taken up and sent to the Tower, as the Duke gave the letter to a Secretary of State. What induced the Chevalier to order this letter to be given to this nobleman, was owing to the high notion which he had formed of his patriotism and regard for his country; and thought, that when he found that he

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was actuated by the same patriotic principles, that he might have more favourable notions of him. — This behaviour of the Duke doth not correspond with his high character; but it was a hasty action, for which he was afterwards sorry.

Your humble servant,

ANGLICUS.

Letter of the Chevalier de St. GEORGE.

R.

MAY 25, 1741.

I RECEIVED, in due time, the letter or paper, written by your friend, in March last, with another short paper, in the same hand, that accompanied it. I have perused both with attention and satisfaction, and can easily remark in them a fund of experience, good sense, and affection, for our country and my family. I am no way surprized that my character and principles should be so little known where he is. Neither I nor my children have many occasions of declaring our sentiments: It is true, we make no secret of them; but those who may be acquainted with them, are but too often under a necessity of concealing what they may know on such heads. It would be a subject of just concern to me, if any who profess my religion, should, by their writings or discourse, have given grounds to attribute ill maxims, so contrary to its true principles, as those mentioned in your friend's letter. And if any of my well-wishers in general,

neral, declare for arbitrary power, they act equally against my sentiments and interest. For as to those, who are bribed tools to serve the present arbitrary Government, surely nobody can consider them as my friends, whatever their pretensions may be. But these are inconveniences and misfortunes for which I cannot be answerable, and to which I have it but little in my power to put any remedy, while the enemies of my family make, to be sure, the most of every thing that can tend to our disadvantage, and can do it without restraint. It is therefore no wonder that I should be so much misrepresented, and so little known: Were my conduct in the town of R - - - put in a proper light, it would not a little contribute to dissipate the ill grounded fears and jealousies of many. And as for my sincerity, in what I may promise, even during my exile, I think, without having recourse to my present character, no doubt should be had on that head by any reasonable man, who will rightly consider the present situation of our family. We have now been more than fifty years out of our country: We have been bred and have lived in the School of Adversity, unacquainted with flattery and power, which always attend princes on the throne; and equally unacquainted with certain ambitious views, which are common to them. If long experience teaches us how little we can depend on the friendship of foreign powers, whatever the view of a present interest may have formerly, or may hereafter induce them to undertake in our favour; our restoration, no doubt, would be much more agreeable, both to our subjects and to ourselves, were it brought about without any foreign assistance. But should it happen that any foreign power con-

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tributed

tributed to place me on the throne, it must be visible to all thinking men, that I can neither hope to keep it, nor enjoy peace and happiness upon it, but by gaining the love and affection of my subjects. I am far from approving the mistakes of former reigns ; — I see and feel the effects of them, and should be void of all reflection, did I not propose to avoid them with the utmost care ; and therefore I do not entertain the least thought of assuming the Government on the footing my family left it. I am fully resolved to make the law the rule of my government, and absolutely disclaim any pretensions to a dispensing power. I am sensible, that the ruin and oppression with which our country is distressed, may make the generality of the people desirous of a change at any rate ; but for my part, as natural, as just, as it is for me to desire that I and my family should be restored to our just rights, I am far, at my age especially, from desiring that should happen, but upon an honourable and solid foundation, cemented by a mutual confidence between King and people by which the welfare and happiness of both may be effectually secured. It is manifest, that not only justice, but the interest of the nation requires my restoration ; because I can never have an interest separate from that of my country, nor any hopes of peace and tranquility for my family, but by cultivating the affections of my people, and having only in view their honour and happiness. I am persuaded there are many persons of great talents and merit, who would be of this opinion, were my true sentiments and dispositions known to them, though they are not at this time looked upon as well-wishers to my cause, neither can I wonder they have prejudices against it ; — they have been bred up in
them

them from their youth, and constantly confirmed in them by all the artifices imaginable: But I hope the time is not far distant, in which they will see things in a true light; and if they lay aside all unjust prejudices against me, and lay as much to heart, as I do, the happiness and prosperity of our country, I make no doubt we shall soon be entirely satisfied with one another. It is fit your friend should know that I have by me a draught of a declaration, which there never hath as yet been an occasion to publish. This declaration was drawn in consequence of the sentiments and reflexions expressed in this letter. It contains a general indemnity, without exception, for all that has passed against me and my family; a solemn engagement to maintain the Church of England, as by law established, in all her rights, privileges, possessions, and immunities, whatsoever. And as I am utterly averse to all animosities and persecutions, on account of religion, it also contains a promise to grant and allow a toleration to all Protestant Dissenters: I also express in it an aversion to the suspending of the Habeas-Corpus act, as well as to the loading my subjects with unnecessary taxes, or the raising of them in a manner burthensome to them; and especially to the introducing of foreign excises, and all such methods as may have hitherto been devised and pursued to acquire arbitrary power, at the expence of the liberty and property of the subjects. And besides, there is a general article of my readiness to settle all that may relate to the welfare and happiness of the nation, both in civil and ecclesiastical matters, by the sincere advice and concurrence of a free Parliament.

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In fine, were I known, and were justice done to my sentiments, it would, I am convinced, make many alter their present way of thinking, and induce them to concur heartily in measures for my restoration, as the most effectual means to restore peace and happiness to our country. I thank God, I am without resentment against any body; I shall never retain any memory of past mistakes, and shall never make any other distinction amongst my subjects, but such as true merit and faithful services may authorize and require. I have ever had the greatest abhorrence of all dissimulation, and will certainly never promise any thing, during my exile, but what I shall perform after my restoration.

L E T T E R XX.

MR. EDITOR,

WHEN a great Personage, on his returning health, hears what an uncommon affection has been expressed for his welfare, should not this induce him to the like reciprocal regard, and put him upon refunding some of the immense treasure, which he has amassed, to relieve their many and grievous burthens? Especially that part of it, which was obtained under the idea of making up deficiencies, when many hundred thousand pounds annually were adding to his capital.

Poor

Poor Queen Anne's behaviour was very different! Did not she, instead of making application for more, give an hundred thousand pounds per annum out of her allowance, to prevent additional burthens on her people?

Did not this, and other generous acts, which she did, shew her to be a good Christian as well as a patriot Queen?

Though the Stuarts are abused, and called tyrants, yet the fifth part of the money was not exacted from the people, in their four reigns, that has been raised in this one.

A Friend to Consistency.

L E T T E R XXI.

S I R,

AS the Papers have lately announced the compliance of the Scotch Bishops to Government, I have sent you some particulars about that Church, which are but little known. If the Scotch Bishops had been as complaisant in Eighty-Eight
of

of the last century as they have been in this, they might have retained their Bishopricks, and have prevented the establishment of Presbytery. For King William signified to Dr. Rose, Bishop of Edinburgh, that if they would serve him as the Church of England had done, that he would preserve episcopacy in Scotland; but this they refused, as they thought it inconsistent with their bounden duty, so the whole order was deposed; and they, wives, and children, were turned out of doors by the Presbyterians, and stripped of their all. They thought that difference of religion made no alteration in regard to obedience, so paid it where they thought it due: And this was not only their doctrine, but the same is inculcated in the Assembly-Catechism, by the Presbyterians. But the present Bishops and Clergy in Scotland have very different notions, and so have discarded that doctrine, as old-fashioned; and have now adopted the more fashionable ones of Whiggism; which assert that mankind are all equal by nature, and that it is in their own power to give their allegiance to whom they please, and transfer it at pleasure. These notions shew they are slippery gentry, and that Government has no reason to be fond of such converts, as they may be friends to-day,

day, and enemies to-morrow, to the present establishment, if any thing should disgust them.

Your humble servant,

PHILALETHES.

L E T T E R XXII.

S I R,

AS I have troubled you before about the Church of Scotland, I have again taken the liberty of sending you a letter, which I received from that kingdom lately on the same subject, which I must desire you to do me the favour of inserting in your Paper. It was written by Dr. Abenethy Drummond, Bishop of Edinburgh, to a clergyman, who thought it his duty to give spiritual assistance to the faithful remnant, who still adhere to the doctrines which that Church has maintained these hundred years, and who are now deprived of communion, by the Clergy of Edinburgh deserting their old principles. Even this very Bishop who wrote this letter was brought up in this very Church, which he now so furiously persecutes, and continued a member of it till within these few months; though he is now
about

about sixty-six, which is a late period of life to renounce one's religion. But though he has made this alteration, yet it is cruel and wicked to wish to force the consciences of others, who do not see things in the same light which he doth. If he was actuated by a Christian spirit, he would not be so severe upon his old friends, but would allow them proper time to shake off what he now calls prejudices of education, which he formerly retained himself so strenuously.

Your humble servant,

PHILALETHES,

Letter of Dr. ABENETHY DRUMMOND.

" Think, Sir, and let your infatuated hearers last Sunday think of this letter, and mourn for your irregular conduct and their gross falsehoods, in dust and ashes, for their and your sin has been very great. What is past, however, I can and will forgive, upon that submission being made by you, which you owe to the governors of the church of Christ; but I declare, that if any more such intrusions be made into my diocese by you, or by any other man, I will proceed against you or him, and all your abettors, with that rigour, which will be due to such enormous violation of duty. I have been told, that you expect to prevail upon Bishop R— to swerve from the straight line of catholic communion; but I am confident you have mistaken your man, If, however,

his

his Reverence shall be wrought upon by fraud and falsehood, (engines which I find generally used to keep up the spirit of faction) to ordain any man, and send him to officiate in Edinburgh, I shall be under the necessity of immediately degrading the schismatical intruder, and my Right Reverend colleagues will be under the more painful necessity of proceeding against the good Bishop, in the manner which the Canons direct. Commending you to the guidance of God's holy Spirit, I am, Reverend Sir,

Your affectionate Brother,

WILLIAM ABERNETHY DRUMMOND.

L E T T E R XXIII.

S I R,

AS I saw in Wednesday's Prints, of June 17, 1789, an account of a bill, brought into Parliament, in favour of the Scotch Non-Jurors, I have sent you an extract from a letter of the Bishop of Edinburgh, which he addressed to the Lay-members of his diocese, which will shew on what a fickle person Parliament means to confer its favours. He is one of the three Bishops, who lately came from Scotland, to promote this business. The motive which he assigns for renouncing his principles is,

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the episcopal character of the present claimant, which, if he would have given up, he professeth that he would have still continued his attachment to the family. It will appear from this, that Government has no reason to be fond of such converts, who can thus veer with the wind, change their principles as they do their garments; and the liberty which this man solicits for himself he will not grant to his late friends, but vows vengeance against those who cannot adopt his weather-cock principles. This vindictive and persecuting spirit he discovers in a letter to a clergyman, who thought it his duty to attend some in Edinburgh, who had scruples of conscience about making such a change. He should not have been thus severe against them, but allowed them proper time to shake off the prejudices of education, which he himself had so long laboured under. He did not make the alteration till last year, though he is now near seventy, which is a late period of life to change one's principles.

Your humble servant,

ANGLICUS.

A Letter

A Letter from Bishop Abernethy Drummond, to the Lay Members of the Episcopal Church of Scotland, in the Diocese of Edinburgh.

Honoured and well-beloved in our Lord,

AS it has pleased God to remove from this world (I hope to one infinitely better) the undoubted heir of our ancient Sovereigns, you must be sensible that our Church, in this country, is placed by that event in a more critical situation than she has hitherto experienced since the Revolution. — And as we know, by dear-bought experience, that the powers of Government have well nigh destroyed her very existence, (five hundred and fifty clergymen, at least, having died, and got no successors since the Revolution,) so you must perceive that if she remains in the same unhappy circumstances, for a few years longer, there will not be the vestige of a regular episcopacy in Scotland; which, being the case, you will certainly acknowledge, that it is the duty of her Governors to exert themselves to the utmost for her preservation on this trying occasion, and to save her by every lawful mean in their power; because, if she fail through their neglect, dreadful is the account which they will have one day to make. I am well aware that loyalty is a part of true religion; and therefore, that we cannot serve God as we ought, without honouring the King, I am sensible we must not speak deceitfully, even for God; nor support the Church itself at the expence of a good conscience. In short, I am sensible that we ought still to suffer, rather than to sin. This we have hitherto done, with patience at least, if not with cheerfulness; — we have braved the rage of persecutions to imprisonment and banishment, during the tedious space of almost a hundred

hundred long years ; and during all that time have supported the Royal Cause through evil report and good report. In short, we have preserved our attachments to our ancient Royal Family, though enemies to our religion, much longer than any national Church in the world ever did ; even much longer than those of their own persuasion — and so far is our glory and our honour. And I must add, in justice to myself and my clergy in this diocese, that before we knew any thing of the part which the youngest grandson of King James the Seventh meant to act, we had unanimously resolved still to stand by and adhere to him, as our Sovereign, provided he should immediately put himself into a capacity of being our King. And surely nothing more could in reason be desired ; it being obvious, that if he chose to remain in a condition which hindered the effect of his birth from taking place, and so prevented him from becoming or acting as our Sovereign, the fault was his own : And the consequence arising from it — that we are not obliged to be his subjects, must be imputed to himself only.

L E T T E R XXIV.

S I R,

AS you have inserted some Letters of the Chevalier de St. George's in your Paper, I have sent you his character, faithfully extracted from an original letter of Fenelon, late Archbishop of Cambray,

to Duke Beauvilliers, at that time Governor to the Sons of France, dated in November, 1709: What he saith about that unfortunate Prince, is corroborated by facts. What magnitude of soul did he discover, when he expressed no resentment at the cruel proceedings of Parliament against him, in Queen Anne's reign, which left him no place to fly into, but drove him like a scape-goat into a land not inhabited, with all the sins of the nation upon his head. Others were astonished, and said, for what all this rage against him? What has he done? Was it a crime for him to be born? If his birth was suppositious, there was good reason to bar his accession, but none to persecute him. Did not the Prince of Orange, in his declaration, promise to have the legality of his birth examined; but did he ever do it, though King James wrote in his exile to Parliament, to have it discussed? And what a merciful disposition was he of to dismiss a person, who came to Rome to assassinate him, without inflicting any punishment on him for it.

Your humble servant,

ANGLICUS.

Character

Character of the Chevalier de St. George.

“ I have seen the — of England, and cannot
“ forbear writing to you the good opinion I have of
“ him. He shews no forward affectation of wit, nor
“ vivacity at first view: But he discovers a great
“ deal of solid judgement, sweetness of temper,
“ equanimity and prudence. He lays out those ta-
“ lents every moment of his life, with so much
“ choice, that they produce far nobler and more royal
“ qualities than those sprightly genius’s which may
“ shine in private men, but are too light to become
“ the royal dignity. He has a quick apprehension
“ of truth, a sincere love for it, and a perfect relish
“ of that divine virtue which is founded on a sub-
“ mission to Providence: This seems to be the go-
“ verning principle of his life. He is intirely
“ master of himself, and acts sedately as a man,
“ who always consults Reason, who obeys her in
“ every thing, without yielding to the force of ima-
“ gination or the unequal fits of humour and fancy.
“ He looks upon it as the duty of a King, to be
“ popular and sociable, and shews a great deal of
“ regard for all those he converses with; he never
“ seems uneasy in their company, nor impatient to
“ get

“ get rid of them. He his full of dignity without
“ haughtiness, he suits his civilities to the merit and
“ quality of every one: He has a modest, peace-
“ ful gaity, like a man come to maturity: He
“ seems to yield himself up to his friends without
“ enslaving himself to any one of them. This com-
“ placency cannot be suspected of weakness or le-
“ vity; for he is naturally steady, resolute, and
“ firm: He determines easily and with boldness in
“ the most dangerous enterprizes. I saw him my-
“ self leave Cambray upon the rumour of a battle
“ expected, at a time, when his strength was quite
“ sunk and exhausted by several fits of a long con-
“ tinued fever. None about him durst oppose his
“ resolution; if he had shewn the least hesitation,
“ every one was ready to make his court, by pres-
“ sing him to consider his health in the first place;
“ and he had then lost that occasion of signalizing
“ his courage, in such a manner as gained him the
“ highest reputation. In a word, the K—— of
“ England knows how to adjust his behaviour to
“ the character of all those he converseth with: His
“ wisdom and his virtue are of such a nature, as
“ render him proper for society: His firmness and
“ equality of mind; the command he has over
“ himself,

“ himself; and his way of accommodating himself
 “ to others; his sweet and polite gravity, accom-
 “ panied with a noble cheerfulness, suitable to his
 “ dignity; make all, who have the happiness to ap-
 “ proach him, admire him.”

L E T T E R XXV.

S I R,

IN the course of my correspondence I have occa-
 sionally mentioned the Stuart family, and shall
 now say something about the illustrious House of
 Hanover, which will not be agreeable to the Whigs;
 What will they think of King George the First,
 countenancing Papists,* building several churches
 for them in his dominions at his own expence, and
 not even allowing the Calvinists any church within
 the city, or the public exercise of their religion,
 though his mother, the Princess Sophia, was of that
 persuasion. He got to be appointed Elector by the
 Jesuits, and the condition, on his side, was to em-
 brace their religion: But the act of Settlement pre-
 vented him from making this change: But though
 he

* See Hanover, in Salmon's Gazetteer.

he could not do this, he built for his good friends the Jesuits, a college at his own palace, assigned to the Roman Catholics the best church in Hanover, where divine service is performed by them as in a Cathedral, and likewise consented to admit an apostolical Vicar from the Pope to reside in the city of Hanover. The act of Settlement was attended with another circumstance, which he did not relish. For he was obliged to own Prince George to be his son, which he had not done before, or King William would have settled the Crown of England elsewhere. He looked upon Prince George to be the son of Count Conismark, whom he killed in a fit of jealousy, as he thought him to be a favourite of his Dutchess. Lutheranism is the established religion in the Hanoverian dominions, which holds the doctrine of consubstantiation, which is more absurd than the Popish one of transubstantiation. — The one makes the elements changed into real flesh and blood; the other asserts that the elements retain their qualities, but that with them the natural body and blood of Christ are received. How ridiculous to maintain that a substance is taken which cannot be perceived. The Church of England explodes such notions as contrary to scripture, but believes that

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by consecration, the elements become the body and blood of Christ in a spiritual sense, and that they convey to faithful participants all the benefits of his death and passion.

Your humble servant,

ANGLICUS.

L E T T E R XXVI.

ON THE BENEFITS OF WHIGGISM.

S I R,

AS Whiggism boasts of the blessings which we derive from it, I shall point them out at three remarkable periods, that the Public may be sensible of the obligations they owe to it. Let us begin with those factious demagogues, Pym, Hampden, and Strode, that you may know their merits to the Public. For did not these ingratiate themselves with the people by opposing Ship-money, and excite their resentment against King and Government for imposing it? And did not these pretended Patriots levy as much upon London, per month, as Ship-money amounted to in a year over the

the whole kingdom? Nay, did not they extort from the people three millions a-year without the shadow of law or justice? And had not Ship-money the sanction of law? Was it not pronounced a legal duty by all the Judges, who are its sworn interpreters? And were not the honour and dignity of the nation maintained by this easy, by this moderate tax? Doth not the noble historian, the Earl of Clarendon, bear testimony to this? Doth not he say, that “ for about twelve years the kingdom enjoyed the greatest calm and the fullest measure of felicity that any people in any age for so long a time have been blest with, to the wonder and envy of all the other parts of Christendom?” But with the immense sums, which were afterwards raised, King and kingdom were made the wonder indeed; — but of horror, astonishment, and detestation of all Europe. And was not the Scotch army brought into England, to assist in this glorious work, at a million expence per year? And was not a Commonwealth at last brought about, which extorted as much from the people in twelve years as Monarchy had done in some hundreds? And did not this usurpation break the balance of power in Europe, by assisting France against

againſt Spain; and reduce our Navy to a ſinking and deplorable condition? Did not this overturn the Church, ruin the State, and make theſe kingdoms an Aceldama, a field of blood? In theſe halcyon days of Whiggifm, was not a contribution of plate demanded? and did they ſpare even the bodkins and thimbles of ſervants? Did not they levy the fifth and twentieth part of mens' eſtates, and impoſe monthly taxes? Were not Excife and Hearth-money exacted? And beſides, were there not Sequeſtrations, Decimations, and Compoſitions, in Goldſmiths'-hall?

The next period I ſhall fix upon to diſplay Whiggifh bleſſings was in the time of Charles the Second, when Whiggifh Shaftesbury, that Engliſh Achitophel, laboured to overturn the conſtitution. Did not he put Charles the Second upon arbitrary meaſures, which he afterwards repreſented as grievances? Did not he get the Commons to withhold ſupplies from the King, that he might the more eaſily accompliſh his deſigns againſt him? Did not he give his aſſiſtance in carrying on that lying and ſham plot of Oates, for which a hundred perſons were taken off wrongfully? And might not many more have fallen a ſacrifice to Whiggifh cruelty, if the Faction
had

had not been deprived of their Ignoramus Juries, which enabled them to do so much mischief? And did not the Whigs form the Rye-House Conspiracy, to murder the King and Duke of York? And was not the execution of this horrible scheme prevented by an accidental fire, which made the King leave Newmarket sooner than they expected? If the plot had succeeded, what a massacre would have followed! What blood would have been spilt! How many illustrious personages would have been sacrificed! And were not their skins to be stuffed with straw, and hung up in Westminster-hall, as ensigns against kingly government?

The last blessing of Whiggish manufacture, which I shall mention, is the glorious and thrice happy Revolution. The honour which accrues to them from this, I shall not attempt to deprive them of, as it is so big with advantage, so replete with benefits; though I cannot subscribe to the methods which were used to accomplish it, as these will only suit consciences like the Whigs, which are made up of deceit and hypocrisy. For did not Sunderland, that adept in Whiggism, turn Roman Catholic, to deceive the King? Did not he do some things, without his knowledge, to alienate the affections

sections of his people from him, and put him upon others, with design to ruin him? And did not he make use of a pragmatistical Jesuit, to effect the rest? But this fine, this elaborate piece, which was first designed by the masterly hand of Sunderland, may even now, in its progressive and improved state, be still attributed to him, and esteemed his workmanship. Was such a various, such a complicated piece ever before executed? You may go from pole to pole, and travel from one extremity of the earth to the other, and will not find its mirror, — meet with its equal. England, the land of liberty, seems the only happy spot for such a complicated, such a wonderful production. How motley, how miscellaneous the performance! What a jumble of strange and odd figures are here delineated, are here described! — What an assemblage of Bricks, Tiles, Windows, Bottles, Glasses and Glass, Paper, Books, Newspapers and Advertisements, Shoes, Gloves, Hats, Men and Womens' Apparel, with Powder, Pomatum, Odours, and Washing-Balls of various kinds, of different scents! Starch, Soap, Candles, Malt, Sugar, Salt, Carts and Carriages of various descriptions, with Horses, and a multitude of Men and Boys, in various dresses, in different liveries; with

with per Cents. Stamps, and Licences of different kinds, Auctions, Insurances, and Quack-Medicines, Carriage and Freight of Goods; and besides, Births, Deaths, Marriages, and Shops, of various kinds, of very different descriptions; with a long list of Attornies, Bachelors, and a strange and motley procession of Girls and Women, clad in tattered and whole garments, and marked at higher or lower prices, as they happen to be retained in a single or double capacity, &c. &c. &c. are likewise here represented, and drawn in strong and lively colours. And to set off this motley performance to greater advantage, what a prodigious number of excisemen are interperfed here and there upon it, with pens, ink, books, flicks, and lanthorns, entering our houses; who appear as so many Janizaries, to listen to its various calls, to execute its mandates on the different parties it points out as objects for their resentment. What an instructive piece this! How many mementos doth this give us of the great and unspeakable favours which flow from that salutary fountain — Whiggism! We are reminded of these both at home and abroad, and can go no where but they offer themselves to view, and stare us in the face. And when Whiggism thus appeals to the senses,
speaks

speaks to us in such strong and pathetic language, who can resist the evidence; deny its merits?

L E T T E R XXVII.

ON THE REVOLUTION,
AND THE FIFTH OF NOVEMBER,

S I. R,

AS the Revolution is a remarkable epoch in our annals, and as the cause to which it should be attributed is not well understood, I shall endeavour to dispel those clouds, and dissipate that darkness, in which it has been so long enveloped, and to trace out its immediate origin, that we may know to whom we are indebted for this mighty change in our political hemisphere. And what wonder and astonishment must it excite in those who are strangers to the secret springs which were used to accomplish this important business, when they see that the Pope was our friend, when they find that his Holiness was our benefactor! Though this may appear an absurd nostrum, though this may seem a strange paradox to many, yet he was the father of this wonderful production; he was the grand engine which

which put this complicated piece of machinery into motion. How ungrateful have we been to Popery and the Pope, in abusing the one, and in burning the other with the Devil and the Pretender. But when we know its merits towards the Public, should not this alter our behaviour, and stop our clamours against it? Should not this endear the Head of that Church to us, who thus stepped forward in the time of danger to rescue us from ruin, and has loaded us with so many favours? How strange, how inconsistent doth the Pope's conduct appear, thus to undermine his own see, thus to diminish its grandeur! Did not this get him the appellation of the Protestant Pope? Did not this put him in the Reformed List? But when things are examined to the bottom, when they are more narrowly inspected, they will assume a different appearance, will wear another aspect. A scene will then open, which will strip him of those gaudy trappings, divest him of Protestantism, and shew him a staunch friend to the Papacy. It was this which made him drive James away, and give us the glorious William. It was his attachment to Rome, it was an eye to his aggrandizement, which made him to embark in this glorious cause, which engaged him in the confederacy

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deracy against James. James, though driven away on account of Popery, was not Papist enough for his Holiness, was not so obedient and dutiful a son to him as our illustrious and immortal William was. If James would have undertaken the Pope's cause against France, if he would have joined with the Emperor, to oblige that monarch and church to own his supremacy, the Pope and Emperor would have been his friends — would not have conspired to ruin him.

But what poor James refused to do, William, the Protestant Deliverer, undertook with pleasure. For he engaged in the grand alliance against France, in the first article of which the Emperor, the Dutch, and King William, swore, that they would make no peace * “ with Lewis XIV. till he had made reparation to the Holy See, for whatsoever he acted against it; and till he annul and make void all those infamous proceedings against the holy Father, Innocent XI.” But king James was so far from endeavouring to get the proceedings in France abrogated, that he had them printed in England; and, for refusing to come into the Pope's measures, his Ambassador at Rome was treated in the

* Kennet's History, Vol. III. p. 574.

the rudest manner, made the jest of that Court, and forced to retire with disgrace. For, as Dr. Kennet observes,* “ Innocent having an aversion in his nature to a *faction* he knew King James was embarked in, which he never took pains to dissemble, was not over-fond of an embassy from a prince, who was in an interest he had long wished to see humbled. King James met with nothing but mortifications at Rome, in the person of his Ambassador.” — The reason why the Gallican church incurred the Pope’s displeasure, was, because she would not believe his infallibility, give him the title of Universal Monarch, and own him supreme in temporals over the King. This was their rock of offence: For this, he would not grant them Bulls to fill the vacant charges in that kingdom, which made the third part of the church destitute of pastors.† What a punctual observer of his promises to the Popedom William was, and how religiously he fulfilled the engagements, which he entered into, to restore

* Kennet’s History, Vol. III. p. 460, 461.

† See the Proceedings of the Parliament of Paris, upon the Pope’s Bull, &c. and the ordinance of the 26th of October, 1687, translated into English, by order of his Excellency Monsieur Brillon, his Most Christian Majesty’s Ambassador Extraordinary to the King of Great-Britain.

restore the Pope's supremacy in France, may be seen in the fourth article of the treaty with Spain! But he was not so attentive to the Protestants; he did not pay that regard to the third article; which mentions them, but sacrificed them and their interests at the peace of Ryswick.* How complaisant was he to the Pope! For, was it not the first thing which he did after he came to England to abrogate the oath of supremacy, that he might gratify his Holiness, by the removal of what was esteemed the greatest security against Popery, and was looked upon as their rock of offence? This shews the man; this declares that he assumed the mask of Protestantism, to gain his ends, to ingratiate with the credulous vulgar, who are ever ready to catch at the delusive bait, which the artful throw out, to draw them to their purpose. From hence it appears, that religion was a matter of indifference to our Protestant Deliverer; that he could be of this or that religion, to serve his purposes; and that he could, on occasion, trample upon the crosses at Japan with his countrymen, the Dutch, to shew that he was no Christian. What wretched dupes have we been to Popery, thus to be brought into a ruinous

war

* See Dr. Kennet, Vol. III. p. 739, 740. — † Vol. III. 514

war of twenty years for its defence! which cost us a hundred and twenty millions, with a prodigious effusion of blood? What a destructive confederacy was this to us, which we entered into for his Holiness, Innocent XI.! What successive continental wars has this involved us in! How many hundred thousands of lives have been lost by this! What oppressive duties has this saddled us with! What a long list of taxes has this occasioned! With what an immense debt has this loaded us! And how mortifying must it be to us, when we reflect that we have made this vast, this huge sacrifice for Popery, to which we have such a great dislike, such a remarkable aversion! The Dutch have been gainers by sending us a King. This has been a most beneficial confederacy to that worthless, that faithless people. Did not they get by this our trade, money, and a fine country, and a strong barrier from France? When the Imperial and Spanish Ministers applied to King James, to enter into a war with France, did not he refuse to do it; and tell them, that he thought he could not answer it to the duty of the trust reposed in him, to involve his people in an expensive war, upon a quarrel which did not concern them? Doth not this shew the regard which
he

he had for the people? Doth not this declare how tender, how careful, he was of their blood and treasure, when he was so unwilling to lavish them wantonly; when he was so backward to spill the one, or spend the other, without a just and a proper cause? How fatal was this war, in which our glorious Protestant Deliverer involved us! Did not this extend to body and soul? Did not this concern this life as well as the next? For, might not the Gallican Church at this time have been a reformed and a Protestant one, if William had not interferred, if he had not obliged them to own the Pope's supremacy? Was not this the case in England? Did not this precede the Reformation, bring about a change of religion, the abolition of the popish doctrines? Had not a famous Protestant Divine a great hand in this business? Did not Burnet go upon an embassy to promote it? And was he not admitted to an audience with the Pope, which was refused to King James's Ambassador? By this it appears, that Burnet did not make a tour into Italy, to amuse the world with romantic tales, but upon a more important errand. Though the first design of ruining King James was formed in the Stone-gallery, at Whitehall, by S-----d, and was afterwards managed

naged at the Courts of Madrid and Vienna, yet it was at last brought to perfection in the Consistory of Rome.

L E T T E R XXVIII.

S I R,

THE late prodigious increase of murders and robberies amongst us is owing to the want of religion ; which should induce all, who wish to preserve life and property from danger, to use their best endeavours to recall from its exile that old-fashioned thing Religion, which has for some time past been banished from our isle. And the restoration of this is particularly requisite at this time, on account of the many grievous taxes, lately imposed upon the people by the Minister, as this will deprive them of a subsistence, and so put them upon acts of violence, to relieve their wants, if not restrained by religion. — Religion would likewise be attended with other salutary effects to society : It would restore us to our reason, and banish from our land that trifling and dissipated turn, which has pervaded all orders, all degrees,

degrees of men amongst us, and would put them upon more rational, more laudable pursuits. This would make balloons, dancing-dogs, and other ridiculous entertainments, to lose their consequence, and to be looked upon as toys and baubles, fit only for the amusement of fools and children, but not worthy the attention of men. These they would esteem as a disgrace to the dignity of their nature, as an affront to the understanding. Gaming would not then be a trade, would not be made the grand business of life; but be used as a mere recreation to amuse, not to destroy and ruin, the fortune. — How would this alter the face of things! What a different aspect would they then assume! Bribery and corruption would then lose all their attractive force, would be held in the greatest detestation. None then would take a bribe to sacrifice the interest of his country: None would be found thus to lay its honour in the dust, for the paltry consideration of a place or pension. The briber and bribed would not then stain our annals, would not sully our chronicles. Such monsters would be ashamed to erect their heads; would go to the mountains for a sanctuary, would retreat to the woods for a shelter. The Minister would not then attempt men's virtue by lucrative

crative views, but would abhor such a procedure, as low and mean: He would be studious of the welfare of the people, and so not load them with oppressive taxes. For if the country should be ruined by oppression, he would well know, that he and his fortune must fall in the common ruin, must be buried in the general destruction. The dissipation, which is owing to the want of religion, has opened its mouth so wide upon us as to threaten to devour our all, to swallow up all that is dear and precious to us in this life and the next. It is this which has divested us of all bowels, of all regard for ourselves, friends, and bleeding country. This has made us so eagerly catch at the golden bait, which has thus blinded our eyes, clouded our understanding, and prepared us for the worst of slavery. What an easy prey has this made us to nonsense! What wretched dupes to an artful and designing Faction; which, by its very wise schemes, has well nigh effected our ruin, has brought upon us the very brink of destruction! From this fountain how many bitter streams have flowed! what numerous, what heavy taxes, have taken their origin! Has not this even reduced us to the last

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shilling?

shilling? Has not this brought our taxes to nineteen shillings in the pound?

Your's, &c.

L E T T E R XXIX.

S I R,

I Have transcribed, from Mr. Heath's Chronicle, an account of taxes and impositions, which were exacted from the people in the halcyon days of Whiggism, that you may have a view of those blessed times, which have been so much applauded. It is addressed by him to the reader, and is now offered to the public. This points out facts, by which you may form your notion of things, and see the advantages which arose from the abolition of Monarchy, and setting up the People in its stead. And facts are stubborn things, which are not to be removed by artifice, or displaced by idle declamation, but will stand the test of reason, and baffle all the efforts of sophism and cunning which are brought against them. These will shew that what has been held forth as a happy æra in our annals, has been proposed as a model for us to copy after, must be
reprobated

reprobated as dangerous by the impartial and sensible, and had in abhorrence by men of property. For who can espouse such a plan, but those that are bewildered by nonsense, are slaves to a Party? — And who can wonder at what Party doth, as it so clouds the understanding and perverts the judgment, and makes things to appear very different from what they are? Doth not this call black white, and white black? Doth not this rank oppressions among blessings, and metamorphose happiness into distress and misery? This, like the jaundice eye, converts every thing to its colour, and makes them to participate of its malady. Thus fatal is Whiggism to the understanding: It is a sort of witchcraft, which we cannot easily extricate ourselves from, when we get into its confines, and come under its influence.

Your's, &c.

L E T T E R

L E T T E R X X X .

R E A D E R ,

HAVING promised a short abstract of those vast sums of money the Long Parliament and their continued usurpation drained out of the purses and blood, I may say, of the English people, I found in the progress of the account, that it would exceed all arithmetic and belief to the reputation of history; yet, because I would not totally disappoint posterity, I will give them the items, if they can find numbers for it; but I fear I shall not count half of them. — Imprimis, the Corban of the cause, Public Faith-money, supplied with Composition-money for Delinquents Estates; the Fees of the two Speakers (and their Clerks) of the Lords and Commons House of Parliament, for pardon of delinquents, amounted to the amazing sum of eleven millions. Yet this was but a small sum to the monies brought in as follows: — To wit, Head-money; Plate lent upon the Propositions; Money raised for the Rebels Lands and Adventurers account; Money for the weekly meals, for a meal for one day in the week; Money lent upon Ordinances

nances of Parliament; Fifty Subsidies; the Twenty and Twenty and Fifth part of Lands and Goods; Excise; Customs; Sequestrations of all the Delinquents lands, since the war began; the King's Revenue and Committee Money; Money for New-castle Coals; Money raised for his Excellency, and for other Commanders, of House-Keepers with Plunderings, and all that was taken going out of the land to the King and others; Monthly Taxes upon all the Lands in the associated Counties, and Cities of London and Westminster, besides what they took in Contribution for their Garrisons, &c. with the sale of the Lands of King, Queen, Prince, Bishops, Deans, and Chapters, Nobility and Gentry, that were delinquents. I mention not Decimations, nor the Piedmont-Sacrilege, nor other slyer artifices of Cromwell; nor Prize-Money, &c. But if an estimate be taken of their gettings by their spending, let that almost insuperable debt, left upon the kingdom, and discharged by the King upon his return, be the unenvied testimony thereof.

V A L E.

L E T.

L E T T E R XXXI.

S I R,

IT has of late been asserted in the public Prints, by those who wish to have the Test and penal laws repealed, that the Prince of Orange and the House of Hanover were no friends to them. But if you take the estimate of this from facts, which are esteemed the best criterion of knowing one's sentiments, this will give it against them. For did not James the Second employ Mr. Stewart to write to the Pensioner Fagel, that he might know the sentiments of the Prince of Orange on this subject, as his consort was at that time presumptive heir to the Crown of England; and did not he make the following answer to him, that “ Their Highnesses
 “ did approve that the Dissenters should have an
 “ entire liberty of conscience for the exercise of their
 “ religion, and the Papists as much as was allowed
 “ in these provinces, but could not consent to a re-
 “ peal of the laws which had been made for the se-
 “ curity of the religion here established, *such a re-
 “ peal being a thing contrary to the laws and customs
 “ of all Christian states, whether Protestant or Papist,
 “ who admit none to a share in the Government, or to*
 “ public

“ public employments, but those who profess the established religion.” And would the Elector of Hanover, before his accession to England, allow the Calvinists any church within the city, or the public exercise of their religion, though his mother, the Princess Sophia, was of that persuasion.

OXONIENSIS.

 L E T T E R XXXII.

S I R,

THE following is Mr. Alfop's speech on delivering the Presbyterian Address to James the Second, which shews how fulsome they can be to gain their ends, to promote their own interest. When under they talk of moderation and plead for liberty of conscience, as their birth-right; but when they have got on the saddle, they then change their note, adopt penal laws as salutary, and execrate liberty of conscience, as tolerating iniquity by law. This the Clergy experienced to their cost, when these saints bore sway, were uppermost. To corroborate what I have asserted, I have sent you an
account

account of some of the clergy, who were sufferers in these days of confusion.* “ The total of the ministers of London, within the bills of mortality, (besides Paul’s and Westminster) turned out of their livings, by sequestrations and otherwise, one hundred and fifteen; whereof doctors of divinity, above forty. And most of them plundered of their goods, and their wives and children turned out of doors. Imprisoned in *London*, and in the ships, and in several jails and castles in the country, twenty. Fled, to prevent imprisonment, twenty-five. Dead in remote parts, and in prisons, and with grief, twenty-two.” This should be a caution of not trusting such men with too much power, lest they should exercise it in the same cruel way. Though their numbers were at that time inconsiderable, when compared with the loyal party, yet they had the knack of managing the rabble, of making them subservient to their purpose, which made them at last succeed in their diabolical plan. Dr. Burgis affords a proof of this, who said, at the Parliament-doors, of the rabble: *These are my band-dogs; I can set them on, and I can take them off again.*

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* Persecutio Undecima. — The Churches’ Eleventh Persecution, printed, 1682, by H. Brugis.

Did not they, by such methods as these, force above two hundred members out of the House, which left the Faction absolute masters of the vote in the House of Commons and Lords also.

Yours, &c.

OXONIENSIS.

A Copy of a Speech to King James the Second, by Mr. Alsop, upon presenting the Presbyterian Address, in April, 1687, as in the London Gazette, No. 2238.

GREAT SIR,

WE could wish your Majesty had a window in our breasts, through which you might discern how our souls embrace your royal clemency, with the highest admiration, and yet with the profoundest veneration. For we look upon ourselves truly transplanted from a hotter climate, and happily seated under the temperate zone of your Majesty's most mild and gentle government; where, instead of the scorching beams of Severity, which had almost calcined us to ashes, we now feel the cool breezes of your Majesty's favour, to revive

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and

and refresh us. Really, Sir, though we pretend not to any refined intellectuals, nor presume to philosophize upon the mysteries of Government, neither to pry into the mysteries of State ; which things, as they are far above, so they belong not to us at all, yet we may make some small pretence to the sense of feeling. Whatever our dullness may be, yet we can easily distinguish between a wound and a plaister ; and know the difference between the smart lashes of some of our fellow-subjects and the healing clemency of our Sovereign. We now, dear Sir, silently wait for some happy juncture, to give your Majesty such essential proofs of our loyalty, and the sincerity of this our humble Address, as may demonstrate, that the greatest things we have been able to express or promise in this poor paper, is the least thing we shall cheerfully perform for your Majesty's service and satisfaction. — Go on, great Sir, in this your royal line, that is your own proper way and method of grace and clemency, that the world may be more fully and further convinced, that you are the best as well as the greatest, and therefore the greatest, because the best, of Princes ; that so, if there should remain any seeds of disloyalty in any of your subjects, this transcendent goodness of yours may mortify

tify and kill them; or if any sparks of duty should be almost smothered in well meaning, though mistaken minds, such sovereign grace may awaken and revive them; which, above all regalias, will most gloriously adorn your Majesty's imperial throne and diadem.

The two following Letters were written in answer to two Letters, signed Scourge and Lash, which appeared in the Public Advertiser. — The first was sent to Mr. Woodfall, which he was not civil enough to insert, though it was in answer to a scurrilous one, which he had inserted.

L E T T E R I.

S I R,

YOUR correspondent, Scourge, deals too much in low invective and abuse to deserve notice. If he had wrote like a Gentleman, and pointed out with candour, any thing which I had advanced, in my letters, that was not well founded, or consonant to truth, I should have readily retracted. Truth is
the

the object at which I aim, and would not knowingly swerve from it, to promote any cause. What I have said he has left unanswered. His ridicule about Cromwell's body, which is taken from Sir William Dugdale, doth not invalidate the fact. For he is an historian of repute; and if he had asserted a thing which was false, so near the time it happened, he would have been confronted by a cloud of witnesses. What he saith about my inserting things from the Nonjuror Leslie, under the signature of Philalethes, is false, as nothing of that Gentleman's has made its appearance in your Paper from me. He appears to be of a vindictive disposition; and it is well that such as Scourge have only the will, and not the power, of being cruel against them who speak truth.

Your humble servant,

PHILALETHES.

L E T T E R

L E T T E R II.

S I R,

I Have taken the liberty of pointing out a deficiency in the letter of your correspondent, Lash, on the 3rd of April, 1789, which may be interpreted to the prejudice of King William, if so zealous a friend as Lash takes no notice of the massacre of Glencoe, which is the first thing mentioned in the Address to the Whig-Club, in Scotland. He should have first wiped off this foul aspersions on his memory, before he had proceeded further. If such a stain is allowed to remain, will not all attempts, to remove other blemishes, which have been thrown on him be in vain, and to no purpose? Doth not such a black deed shew a person capable of committing every other wickedness, to which he inclines. Were not fifty men, six women, and nine children, killed at Glencoe? And would not two hundred have fallen a sacrifice, if a party of four hundred men had not been providentially prevented from coming, by tempestuous weather? And were not some hurried into eternity in their sleep, which deprived them of the opportunity of praying for
 mercy

mercy on their souls? It would give me pleasure if Lath could wipe of this blemish, and remove every other crime which has been laid to his charge; I should then readily pay him all the respect, to which he would be entitled, as a grandson of Charles the Martyr, of blessed memory.

Yours, &c.

PHILALETHES.

THE END.









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